

THE FIELD AFAR

THE MAGAZINE OF MARYKNOLL



JUNE
1937

A LIST OF CATHOLIC SCHOOLS

Schools for Boys—

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 Mt. St. Mary's College & Eccl. Sem., Emmitsburg, Md.
 Holy Cross College, Worcester, Mass.
 St. Michael's College, Winooski Park, Vt.
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 Lake Forest, Ill.
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 Meramec St. & Nebraska Ave., St. Louis, Mo.
 Mt. St. Mary's College, Hooksett, N. H.
 Georgian Court College, Lakewood, N. J.
 The College of St. Rose, Albany, N. Y.
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 Seton Hill College, Greensburg, Pa.
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 Syosset, Long Island, N. Y.
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The Maryknoll Fathers The Catholic Foreign Mission Society of America Inc. (legal title)

Most Rev. James Edward Walsh, M.M.,
Superior General

Established by action of the United States Hierarchy, assembled at Washington, April 27, 1911.

Authorized by His Holiness Pius X, at Rome, June 29, 1911. Final Approval by Pope Pius XI, May 7, 1930.

"Maryknoll," in honor of the Queen of Apostles, has become the popular designation of the Society.

Object—to train Catholic missionaries for the heathen, and to assist them in their labors in the mission fields assigned to the Society by the Holy See, with the ultimate aim to develop a native clergy in lands now pagan.

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House of Study in Rome, Italy, at via Sardegna, 83.

MISSIONS OF THE MARYKNOLL FATHERS

See section, "The Month with the Missioners."

The Maryknoll Sisters

See Sisters' page for directory.

THE FIELD AFAR—The Magazine of Maryknoll

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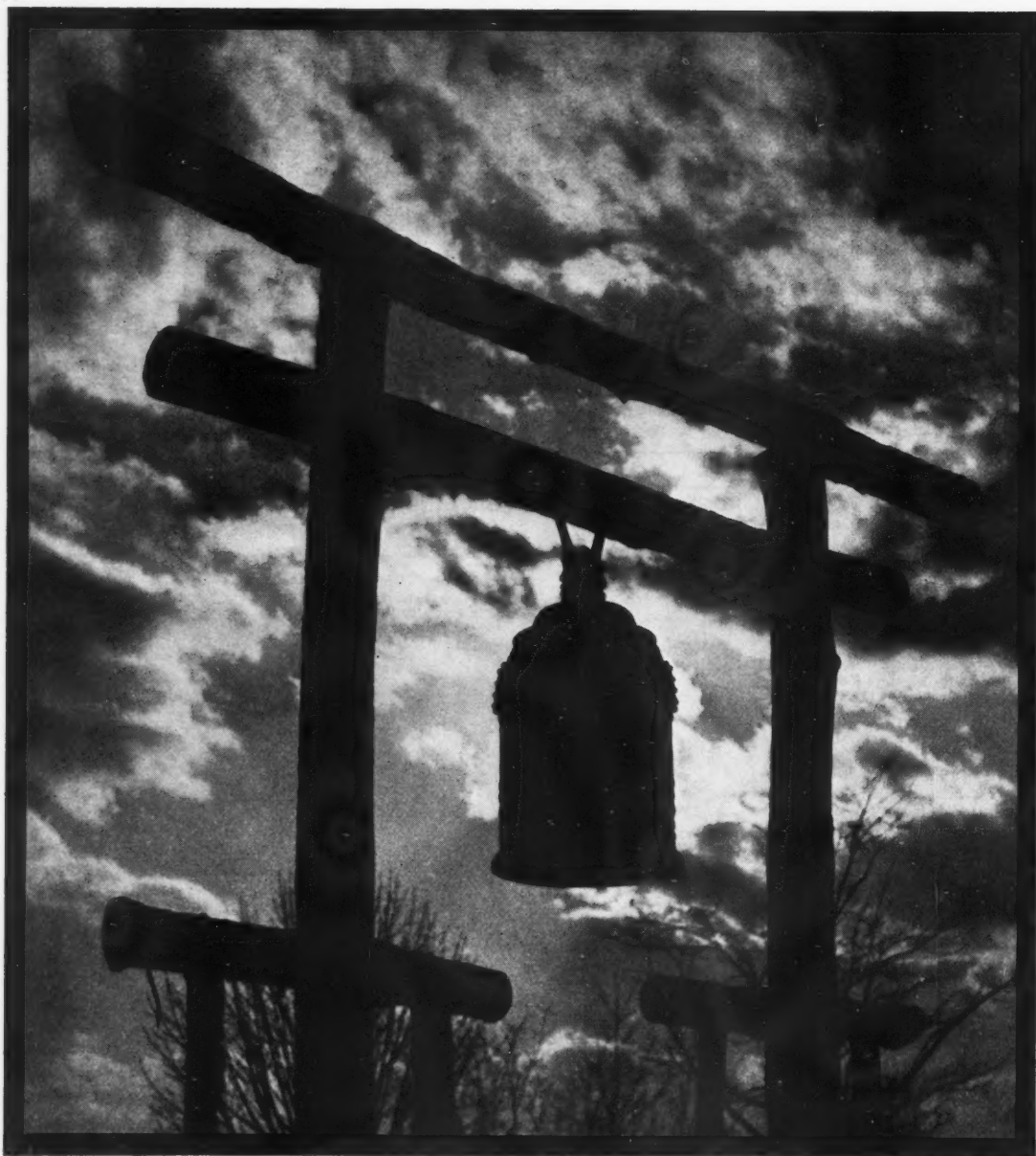
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Deceased: D. Kelleher; E. W.; J. J.; M. H.; E. M. & C. Kelleher; M. O'Connell; S. Prunty; W. Doyle; P. Hughes; P. Smith; J. Kelly; L. T. & J. Simonin; T. L. & C. Prefontaine; P. Lawlor; A. Lawlor; M. Lawlor; J. Lawlor Maher; A. Donohue; J. Murphy.

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INVITATORY

(From a Mission Departure Bell)

WHILE the sun goes down in glory in a red-stained Western sky,
There is beaten from my bronzed breast a thousand-tongued cry—
A thousand voices calling a thousand men from the West
To walk a new Dawn's golden streets on a mystic Eastern quest!

—Marie Fischer

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THE MAGAZINE OF MARYKNOLL

June, 1937



THE greatest thrill of Departure Day is the departure—that final moment after night has come when, last embraces over, the missionaries jump aboard the waiting cars and ride off into the obscurity toward the transcontinental train.

There is a wild cheer, and a hush. Gone! The brave mothers and fathers for a few brief seconds feel an emptiness which nothing promises to fill. The fleeting young levites are shot with exultation, cross-currented with the pangs of renunciation. The staring seminary rank-and-file are transfixed, like men who see a vision of something they have dreamed and hungered for, yet hardly dare believe it can for them come true.

With the departure of this year's mission band of a score or

so, on July 25, some 231 Maryknoll priests and Brothers will have left the Mother Knoll for the Far East. Illness, death, transfers have reduced their number to 178 priests and Brothers laboring in Maryknoll fields with their non-Christian population of twenty millions.

Thus, departure has become a tried tradition at Maryknoll, and the *fare to Asia*, a stock expenditure which must be reckoned with in every annual budget. In fact, looking over the Maryknoll expense records, we find the item midway down the list of the general divisions of our needs. These divisions are six and are as follows:

1. Support of student candidates.
2. Other maintenance expenses for

Fare to Asia

Five hundred dollars will cover the travel expenses and equipment of a Maryknoll Apostle to Asia.

the houses of preparation in the United States.

3. EQUIPMENT AND TRANSPORT OF NEW MISSIONERS.

4. Support of missionaries.
5. Other maintenance expenses for the Maryknoll missions.
6. Expansion needs of Maryknoll houses of preparation and of the Maryknoll missions.

John Jones, specimen American boy who has reached the "years of decision," and has determined that he wants to dedicate his life to the generous, purposeful ideal of carrying out God's command to bring the Gospel to all men, enters a Maryknoll preparatory college. As a preparatory student he is expected to pay a certain nominal tuition, but this does not cover the cost of his support. Once the preparatory period is over, extending as it may over as many as six years, the Society, henceforth, bears the entire expense. For seven years, namely, for two years of

THE KNOWLEDGE OF CHRIST MUST GO TO MEN THROUGH MEN.



REV. HENRY J. MADIGAN, of Melrose, N. Y. Before entering the Venard at Clarks Summit, Penna., in 1928, he had attended St. Augustine's School in Troy, N. Y., and the Catholic Central High School.



REV. JAMES M. GILLOEGLEY, of Scranton, Penna., entered Maryknoll in 1932 after graduating from St. Bonaventure's College, Allegheny, N. Y. Father Gilloegley has a brother studying at St. Mary's Seminary, Baltimore.



REV. JAMES J. ROTTNER, of Cincinnati, O., came to Maryknoll from St. Gregory's Seminary in 1930. Father Rottner has a sister, a Sister of the Precious Blood at Regina High School in Norwood, O.



REV. WILLIAM F. MURPHY, of Syracuse, N. Y., graduated from the Christian Brother's Academy, Syracuse, before entering the Venard in 1927. Father Murphy has a sister, a Sister of St. Joseph.



REV. GERVIS J. COXEN, of New York City, a graduate of Fordham Law School entered Maryknoll in 1932 after practicing law for three years. Father Coxen has a sister at Maryknoll, Sister Mary Jerome.

philosophy, one of novitiate, and four of theology, he is the responsibility of Maryknoll friends toward whom he early learns to feel indebted. Maryknoll students at this time total almost three hundred.

Besides student support, there is a second category of expense: the routine needs of schools, the

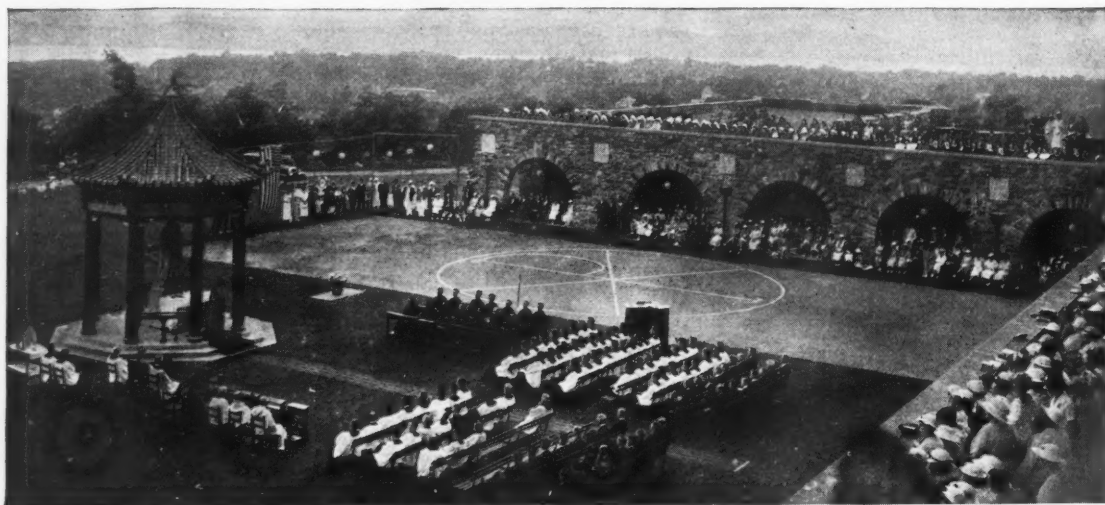
professorial staff, and other phases of our work of training.

Thus, we reach the center of the picture: the day when John Jones has finished his studies and is ready to step into his missionary career. We shall return to this third division in a moment, after we have run down the list.

The fourth category of expenses

is the support of Father John Jones, Missioner, when he arrives in Asia. Some thousands of Maryknoll sponsors are helping care for this need as well as to support other Maryknollers not in the field.

But bread and butter is not enough; John Jones did not give his life merely to exist in the Ori-



The annual departure ceremony staged in the Maryknoll Seminary quadrangle—a thrilling spectacle, proving the generosity of America's fathers and mothers, and the zeal and self sacrifice of American youth.

MARYKNOLL DOES NOT HESITATE TO SEND OUT ITS YOUNG



REV. ALBERT V. FEDDERS, of Covington, Ky., entered Maryknoll in 1928. Father Fedders has three sisters in the Benedictine Order and a brother studying at Maryknoll Junior Seminary, Cincinnati.



REV. WILLIAM P. NORTH, of Richmond Hill, N. Y., entered the Venard at Clarks Summit, Penna., in 1925, after graduating from the Holy Child Jesus Parochial School in Richmond Hill.



REV. JOSEPH VAN DEN BOGAARD, of Brooklyn, N. Y., graduated from St. Michael's Parochial School in February, 1925, and entered the Venard, Clarks Summit, Penna., the following September.



REV. VINCENT W. WALSH, of Williams, Iowa, entered Maryknoll in 1932 after graduating from Columbia College. As preparation for the struggles ahead, Father Walsh took a Columbia wrestling championship in 1931.



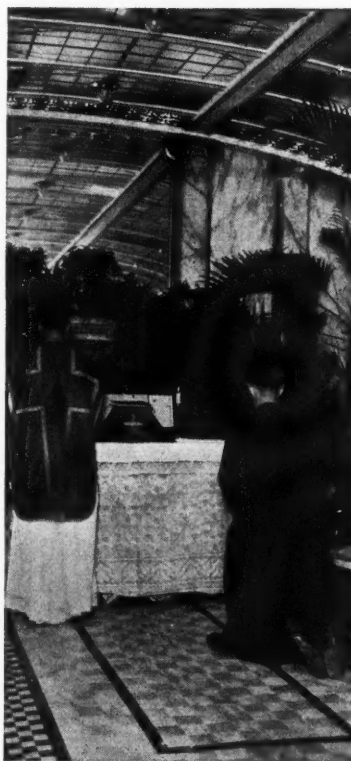
REV. R. FELIX WHITE, of Geneva, N. Y., was educated at St. Stephen's in Geneva, St. John the Evangelist, in Rochester, St. Francis High in Geneva, and Georgetown, before entering Maryknoll in 1928.

ent. He desires to labor and needs to be implemented with native assistants, and with supplies. This is the fifth great division of expenses.

Further, to live is to grow; our training system, particularly during these first generations, must expand. At the present moment, we contemplate no great outlay for new or enlarged buildings and we list this item with other expansion needs of the missions. On the missions there must be properties, sacred edifices, and charitable and educational institutions. Hence, the sixth division in financial needs, which is the money required for expansion in the way of permanent construction.

Try your hand at calculating what means are necessary to meet these costs, and you will quickly persuade yourself that a thousand dollars a day is a modest enough figure to take care of our six categories.

Returning again to the matter of getting the missionary from the Maryknoll front door to his field of labor overseas, we find that a minimum of five hundred dollars is needed for each new priest.



Steamships equipped with the necessities for the Holy Sacrifice carry other Pauls and Xaviers to the millions yet untaught.

First of all, there is the transportation. The train ride across the U.S.A. means an outlay of \$100; the boat fare is a little over \$200; and sundry travel expenses bring this figure to \$350. In the strict sense, this sum constitutes the fare to Asia.

But, naturally enough, certain other items are linked up with carrying the missionary to his work, items which we group under equipment. We use the word in its broad sense to mean both material needs and the special needs attached to arriving in a strange land.

The distinctly personal things, such as clothing, the new missionary may expect to receive from his family and friends. The Society assumes the responsibility of furnishing the essentials for his priestly activities, and provides for the transport of all his personal belongings, which will include at least one large box of books.

Once in Asia, the new Maryknoll missionary cannot be dropped into the lap of his Bishop or Prefect as if he were ready for work. There is at least one year of language study before him, and for this the Society must be respon-

APOSTLES FOR GOD BECAUSE IT SENDS THEM OUT WITH GOD.



REV. DENNIS J. SLATERY, of New York City, attended Holy Trinity, St. Gabriel's and Our Saviour Parochial Schools before entering Maryknoll at the Venard, Clarks Summit, Penna., in 1928.



REV. THOMAS S. LANGLEY, of Framingham, Mass., entered the Venard in 1926. Father Langley is the fifth student from Framingham ordained for the Catholic Foreign Mission Society of America, Maryknoll.



REV. JOHN J. SULLIVAN, of Scranton, Penna., attended St. Cecilia's, Marywood and St. Paul's Schools before entering Maryknoll in 1928. Father Sullivan has a sister at the Passionist Convent in Scranton.



REV. JOHN T. JOYCE, of Kew Gardens, L. I., N. Y., came to Maryknoll from St. Joseph's Seminary, Yonkers, N. Y., in 1933. Father Joyce has a sister, a Sister of Charity at St. Vincent's Hospital in New York City.



REV. THOMAS A. BARRY, of Roxbury, Mass., attended Mission Church School and Boston College High before entering Maryknoll in 1924. Rev. William Barry, C.S.S.R., is a brother of Maryknoll's Father Barry.

sible, providing the teachers and overseeing the course. The missionary's support provides his living during this period, but nevertheless, there are other not inconsiderable expenses.

In short, the \$500 gathered for the purpose has completely vanished by the time the freshly

budded Maryknoll priest has burgeoned forth a full-flowered apostle.

In the days of the catacombs, the missionary pioneer knelt in his secret underground retreat before his spiritual leaders and asked their blessing before he stole up-

ward to the highways of the Roman Empire. When the monks of the West were to set out from their mother monasteries for pagan lands of the north, they bade farewell to their communities in the majestic cloister chapels of their mountain homes.

In later centuries, missionary ve-



Maryknoll Missioners en route to Japan, have opportunity on the Japanese liner to wield chopsticks and begin their initiation into the ways of the East.

WITH HIS ALL-PERVADING PROTECTION, BY HIS NEVER FAILING PROVIDENCE, THE



REV. ADRIEN A. CLOUTIER, of Lewiston, Me., attended parochial schools in Lewiston, Montreal College, Montfort Preparatory at Bay Shore, L. I., and Holy Heart Seminary, before entering Maryknoll in 1933.



REV. ALOYSIUS J. RECHSTEINER, of Williamsport, Penna., attended St. Boniface Parochial School, St. Mary's High, and St. Bonaventure's College and Seminary before entering Maryknoll in 1932.



REV. THOMAS J. CAREY, of East Newark, N. J., attended Holy Cross parochial school in Harrison, and Seton High School and College in Orange, before entering Maryknoll in 1930.



REV. ROBERT W. GREENE, of Jasper, Ind., attended St. Joseph's parochial school, Jasper Academy, and St. Meinrad College and Major Seminary at St. Meinrad, Ind., before entering Maryknoll in 1934.



REV. JOHN F. COFFEY, of Detroit, Mich., attended St. Mary Mother of Jesus in Brooklyn, and Annunciation parochial school in Detroit, Sacred Heart Seminary and Mt. St. Mary of the West before entering Maryknoll in 1934.

dettes knelt before the Popes before they began their trek across Asia, and the stalwarts of the days of St. Francis Xavier were saluted by kings and Church princes before they boarded the caravels that carried them to Africa and Asia.

Today, the Maryknoller leaves in great simplicity, for the world is matter of fact now, and his own taste discountenances great show. On the twenty-fifth of July, the 1937 Mission Band will gather before Our Lady of Maryknoll in the seminary quadrangle, with the Hudson and the rolling Westchester Hills for a



Glimpsing a port city in the East, where the missionary finds so many inroads made by Western culture that he fears for a moment his dreams of mission hardships are broken bubbles.

setting. All will chant the Itinerarium, the Church's prayer for a long journey, and the orator of the day will recall the significance of the occasion.

The Maryknoll General will then formally assign each man to his field of apostolate, and the members of the band will pledge themselves to life-long fidelity. Each will receive the missionary's cross, kiss it, place it on his breast. He will receive the kiss of peace from those he leaves behind and, goodbyes over, like his predecessors back along the aisles of time, he will take to the highways of the world.

DIVINE MISSIONER HIMSELF ACCOMPANIES OUR MISSIONERS EVERY STEP OF THE WAY.



Father McShane of Maryknoll who died at Loting, So. China, June 4, 1927, ten years ago this month.

Apostle of the Babes

By Father Joseph Lavin, of Framingham, Mass., who with Father Robert Kennelly, of Norwalk, Conn., are the successors of Father McShane at Loting.



SUFFER the little ones to come unto Me." Father McShane did. Assigned to China in 1919, he braved the suspicion of the natives, the dangers and exposure to disease which the receiving of abandoned babies entailed, and triumphed by giving his life for them on June 4, 1927. A magnificent failure? Perhaps a shadow of the triumphant failure of Calvary.

Sixteen thousand little "Thieves of Paradise" have been baptized at Loting—the measure of Father McShane's apostolate, the fruit of his missionary career. The small number of babies who

have survived and are growing up seems a lean harvest for the building of the Church when weighed with the cost—the life of the apostle and the unmeasured labors of his assistants and successors. But the babies of China have a right to Life; it was purchased for all by the Babe of Bethlehem. If they do not survive long enough to build the Church in China, they can at least bring joy to the Heart of the Child in heaven and boldly petition there for Life and Light and Salvation for the land of darkness from which they escaped so easily and so happily.

It is superstition, not a want of love, that grips the hearts of pagan parents

and forces them to abandon their darlings. In some sections of China, if a baby girl is born during the fifth month of the Chinese year and is reared by the family, the father of the child will come to a speedy death. This answers the riddle of the Chinese father who bundles up the little mite and abandons it, or tosses it into the river, there to rest cradled and lullabied by the River Dragon. It is considered a custom, not a crime; a duty of the father, not neglect or murder.

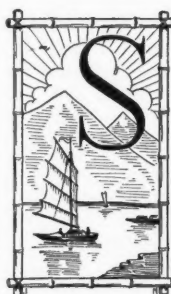
Father McShane witnessed many such cases when he came to Loting, and immediately began his apostolate. An appeal to American Catholics settled his orphanage problem. The Maryknoll Sisters came in 1923 to give him the assistance he needed to staff the institution, and to care for his rescued waifs. But the suspicion and charges of the natives had to be battled through years of persevering, cheerful labor. The barrier is beginning to break down a little as each year finds the Faith planted in a few more hearts, and the constant persevering charity of the missionaries wins the confidence of a few more of their neighbors.

The Loting Orphanage receives on an average of 1,200 babies a year, and Lintaan, a neighboring station also founded by Fr. McShane, about 400 each year. It costs fifty dollars a year to feed and clothe an orphan. We are asking friends in America to sponsor our babies. This year is again marked by famine due to the drought which destroyed two crops of rice and sweet potatoes. The famine always sends us more babies, as the families cannot bear the burden of another mouth to feed. Last month alone, we received one hundred and sixty-nine babies.

Father McShane was "The Apostle of the Babes" and he died as he had lived, dispensing the charity of Christ, pouring the Saving Waters. It was baby number two thousand four hundred and eighty-three, dying from small-pox, who summoned Father McShane after an arduous apostolate of seven years. The tenth anniversary of his passing finds his memory still revered by the Christians at Loting; the orphanages he founded, each flourishing. Father McShane's example of selflessness and zeal is an ideal for which all Maryknollers labor.

GLIMPSE AN ORIENTAL HORIZON, GRACEFUL ROOFS UPTURNED WITH PROTECTING SPLENDOR

Far Easterners for a Day



SOME 14,000 pilgrims passed through Hong Kong on their way to Manila. The majority touched Japan, and a goodly percentage were able to swing around the circle which embraces Korea, Manchukuo, North China, and comes back to the main route at Shanghai.

The Eucharistic Congress brought many Westerners into passing contact with mission lands, but the phenomenon was only quantitatively exceptional, since in this day of easy communications, the Far East is no longer far.

House, Hong Kong. The central house serves as language school, and Maryknollers in South China spend two or three weeks there each year. Only those travelers prepared to skip a steamer can get to any of the fifty and more Maryknoll stations on the mainland.

A few of the Manila pilgrims did skip a steamer, as for instance, our good friend Monsignor Hunt of Detroit. He visited the lepers and journeyed by small boat to Sancian after the *Empress of Russia* failed through rough weather to reach Sancian's shore.

Maryknoll Sisters and three Maryknoll priests are stationed in Manila itself. We have heard high commendation for their work in connection with the Congress.



Above: The daughter of Mr. Williams, N.C.W.C. correspondent, feeding the sacred deer at Nara Park.



A distinguished group of Eucharistic Congress pilgrims pose outside of Father Brigg's cathedral at Otsu. Archbishop Mitty is in the center (rear); on his right Father Albert, of New York, and Monsignor Boland, of Pittston, Penna.; squatting in the center is Father Rothlauf, of Bronx, N. Y.

Unfortunately, steamer schedules make it difficult for these callers to leave the great centers long enough to see the typical "bush" stations in which most of the missionaries pass their lives.

In Japan, our Lake Biwa field has stops on the main rail line between Tokyo and Kyoto, and it was during visits to the Japan Knollers that the photographs on this page were taken.

All wayfarers may visit Stanley

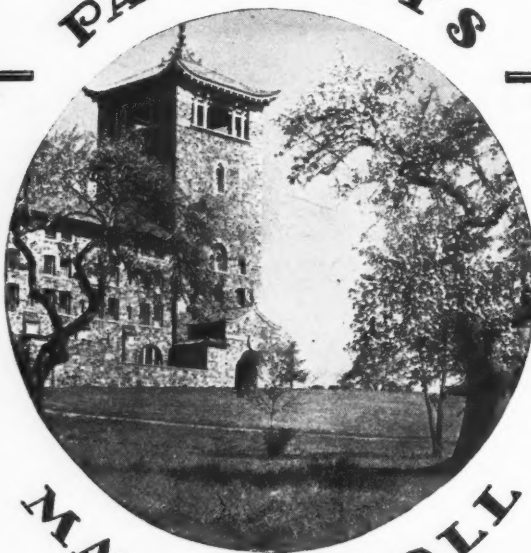


Below: The Manila Eucharistic Congress party sight-seeing in Japan. The central figure is Father Albert, pastor of St. Joseph's, 125th Street, New York City.

OVER GODS MADE BY HANDS: WILL YOU ERECT A CROSS-TIPPED PAGODA FOR THE TRUE GOD?



PA VISITS



MARYKNOLL

By Teddy Gow

"A'N' A' canna do it, that's that!" Pa exclaimed with no little sorrow to Ma at supper. "A'm nae gaein' to ask auld maun Brewer!" But Ma saw things in a different way. She went herself that June to Mr. Brewer, of the Brewer's Plumbing Company, to get Pa excused from work on Saturday and for the first two days of the following week. Pa, she insisted with vehemence, was going with the family to Maryknoll to see Eddie ordained a priest, job or no job!

A hidden pride, Pa nursed about his son Eddie. It wasn't that he didn't want to make the trip from Boston to see the "apple of his eye" welcomed into the ancient and glorious ranks of the order of Melchisedech.

"It's juist that wark's so scarce an' puir plumbers lik yir Farther so mony, ma bonnie lass," he said to Meg one day. In truth, there hadn't been anything closer to his heart "fir mooths" than Eddie. Eddie and Maryknoll!

Secretly he had dreamed of seeing Eddie turn around on the altar during his first Mass to say, "Dominus vobiscum!" Then too, there were the enormous blessings showered by God on the rest of the family. He liked to think that he alone understood aright his son's mind, sharing his sympathy and love for the Chinese people; his visions of setting up chapels in places where the name of God was never spoken in distant China; of pouring the baptismal waters on pagans; and taking long and tiring mission trips. These were men's thoughts, Pa said.

In summer when Eddie was home on vacation, they would sit together in the cool of the evenings on the back piazza. Each would have his pipe, each his slippers on, each his feet on the railing near Ma's geraniums (except when Ma was around), each staring across Ma's flower garden in the yard, saying little

yir, Pa!" Sons of Scotland had a well-cemented friendship in Pa, and if they were in addition friends of his own son, their Scottish sonship meant something more.

Before the family drove by car to New York for the ordination ceremonies, there was a great deal of fuss made by Ma, Alice and little Meg.

"A' thoct fir a lang time A'was gaein to bae ordained instead o' Eddie," Pa remarked.

"Well," Ma said to that, "you have to look decent don't you? You're coming to the

ordination ceremonies with me and the girls, you know! You'll be meeting the Bishop who'll ordain Eddie, and all of Eddie's friends."

Pa could hardly believe the sudden anxiety and labor the family expended in his behalf. There was a drawback though. Pa could feel it in the air. In her most endearing tones, Alice asked him to polish and give the car a good cleaning. "Beware of the Greeks bearing gifts, Pa!" Eddie once said to him; he didn't know the history of the gift-bearing Greeks, but Pa certainly knew there was generally a string or a catch to most gifts.

If there was one object for which Pa really yearned, it was a straw hat. His birthday happened to fall on the day Eddie was to be ordained. Nobody had thought to ask him what he wanted in the way of a present. Eddie was uppermost in everybody's mind these days. Well, he didn't blame them for that. One night after supper, he soloed down the avenue, stopped at a haberdasher's and purchased a straw hat. Pa's happiness was supreme.

The sun rose brilliantly on Ordination Sunday at Maryknoll. The ride from Boston to Maryknoll had been wearisome for Pa, and Eddie told him to sleep until a half hour before the Ordination Mass.

hour after hour. They never had much to say to each other. Eddie knew all about the plumbing business, and Pa didn't care to talk about theology, affirming that he had learned all he needed to know when he learned the catechism. There was one subject which always proved of interest to Pa, and that was Maryknoll.

"If thae's too places 'ill do ma auld hert gud to see, it's Mareeknoll an' Glasgow!" he said many times. Maryknoll claimed a special corner in Pa's heart. Perhaps the reason was the enthusiastic letters Eddie would write home about the missionaries and the Seminary. Then too, there was a Brother of St. Michael at Maryknoll, who took care of the farm horses and pigs. Eddie often worked with him during manual labor periods on Wednesdays and Saturdays. He once wrote of the Brother to Pa in imitation of the paternal lingo:

"An', Pa, A'wish yir cud hae the wae 'e talks! Bye auld Mickey—juist I'll

GOD'S work is done through human agencies, and much is left unaccomplished when we fail to act.

HE WHO HELPS AN APOSTLE BECOMES AN APOSTLE.

When Eddie came to call Pa he was greeted with, "Tell me, whae the blazes 're thae ringin' si mony bells arund here 'n the mawnin' fir?"

"That's what I've been trying to find out for the last six years," said Eddie.

"An' yir still sane, dunna swear 't all hearin' thim mawnin' aifter mawnin'?"

"No, Pa," Eddie laughed. "You'd get used to them after a sho't while."

"Not yir Farther, lad! Somebody oatae rip thim 'ut fir ye byes," Pa went on. "Sae a prayer a'for yir auld maun and Mither 't Mass this mawnin'. An' the neebors a'home too who're askin' Gud's blessin's o' ye. They've sud mony a on' that yir'd sae the licht o' this ordination dae. Dinna forget noo, lad!"

The ordination ceremony lasted for two hours. Pa and the family sat in the front pew of the Seminary chapel, following every move of the Bishop and the ordinandi. Theirs was a wordless, nameless joy.

Except for one incident, the entire ordination ceremonies would have been an overwhelming success from Pa's point of view. At the *Offertory* of the Mass, sister Meg sat "richt on ma noo straw lid!" which Pa unwisely had placed in her seat when everyone stood up at the *Gospel*.

The families of the newly ordained priests gathered in the conference hall of the Seminary to be greeted by the Bishop and the Rector. Ma and Pa and the girls were radiant with happiness. However, when the Bishop stopped to extend his personal greetings, Pa was wearing a glum look, having just related to his now sacredotal son the details of the hat catastrophe. They dropped to their knees to kiss the Bishop's ring. Smiling, he said a few words, after which Pa said:

"A' we juist tellin' m' son, yir Excellency, as yir wes comin' alang greetin' the fouks aboot ma noo straw lid. It wes gud afore Mass, but ma 'ittle lass Meg wes makin' a three dollar seat a'for hersel when yir sud, *pax tae come!*"

The Bishop laughed richly, and Pa and Eddie joined in with him. Ma and the girls thought Pa's free-lance, elbow-rubbing line of talk with a Bishop was out of order. But Pa was always that way. He had the happy faculty of plumbing the

I, a missionary priest or nun! Why not? Think it over.

humor of those in high places, when on occasion he met them.

Throughout the afternoon the newly ordained men gave their first priestly blessings to the crowds kneeling on the lawn in the shade of the Seminary. Ma and the girls went to the Convent to visit some Sisters.

The Scotch Brother of St. Michael took Pa to see the horses, cows and pigs at the barn. For over an hour and a half they had "ahert tae hert" confab on things barnish and Glasgowish. Another Brother came looking for Pa's compatriot to tell him that there were guests waiting to see him at Rosary House. Pa wended his way back to the Seminary alone.

A bishop will usually look to see a cathedral in every moon, a young girl a pair of lovers; and on the same score, Pa will look to see the plumbing fixtures in every building. He regards his plumbing business as something sacred, an art. Radiators, faucets, sinks, and pipe-lines have a peculiar fascination for him. He has been known to wander for hours during a hockey game at Madison Square Garden in Boston, chasing down the ultimate source of water-pipes. He wandered about the Maryknoll Seminary, closely examining radiators. As he was coming down the stairs from the tower, the Bishop met him.

The Bishop invited Pa into his room for a smoke and a chat. To this day, Pa has not revealed the contents of this private chat with one of the members of the hierarchy. All he would say when asked about it was:

"'e sud, d' ye mind aboot yir son agoin' awa tae China t' bae a mission'r?"

A'sud, noo, yir Excellency. A'm a truthfu' maun, an' A' tel ye A'd go tae China this verra meenut mysel 'f A'wesna sic an' auld maun. Gud's luv A' knoo is wi' thae byes yir priest'd

this mawnin'. An' it's Gud's wark in China thae hopin' tae cairry on!"

Of course, Pa had more than that to say to the Bishop. On the way home to Boston next day, Father Eddie drove with Pa sitting proudly beside him in the front seat. Ma and the girls rode in the back seat. They tried without success to ascertain from Pa the sum and substance of his conversation with the Bishop.

"You didn't, I hope, tell His Excellency about the colored deacon and the Scotchman?"

"Ma'bae A' did noo, an' ma'bae A' dinna!"

"What'll the Bishop ever think of us if you told him your story of the Italian and the rattlesnake. You didn't, Pa, did you?"

"A'm na' asayin', lassies!" Pa replied coolly, lighting a cigar.

"Heavens! Or the one you always tell when we have company about the Irish lady who lost her pig?"

"A' canna sae 'ff haund."

During the ride from Maryknoll to Hartford Pa enjoyed the scenery of the countryside so much that he spoke little. Only once did he really speak, and then he said to his son:

"Eddie, A'ave a grund opeenion o' ever'thin' a' Mareeknoll 'cept thae dinna serve beer a' meals. Stop a' thae nex tavern, lad, 'ill A' quench ma bloomin' thirst! An' say, A'd lik tae borrow three dollars 'f yir cud spare 't. A' canna gae tae yer first Mass 'ill A' blow mysel tae a noo straw lid!"



Shingishu—Among The Model Missions

Father Hugh Craig, M.M., of Minneapolis, Minn., lauds his Christians and his Mission at Shingishu which averages thirty converts every month.



SHINGISHU has a new dispensary—Holy Mother Dispensary. A Catholic lady in Cincinnati gave us the money for the erection of the building in memory of her mother.

The dispensary is a two story, brick, fire-proof structure. The airy rooms are quite a contrast with the two little

rooms in the church basement, which Sister Mercy, M.D., had been using for a dispensary during the past two years. Our own parishioners here in Shingishu contributed the money for the new dispensary equipment. The donations meant many sacrifices for them, as all of our people are poor. However, it gives them a feeling of responsibility, and they are proud of their accomplishment. The dispensary will undoubtedly

ly attract many more Shingishu-ites to the Church.

Our mission has been growing steadily at Shingishu, since Father Byrne (now superior of Maryknoll-in-Japan) erected the attractive church ten years ago. We had to hire a native painter to tone up the interior this year because the walls were beginning to look dingy, but it still retains the distinction of being the most generally admired building in the town. The people like it because it is Korean.

During the past year, we have been averaging about thirty converts every month and established the custom of having a solemn baptismal ceremony on the third Saturday. The ceremony is impressive and has a tendency to renew the fervor of the Christians who attend. During the six months or more of preparation, the catechumens become better acquainted with each other, and at these monthly ceremonies they have a reunion and again experience some of the joy of their own baptismal day.

On the third Saturday of each month, the Christians congregate in the church, as for Mass, while the catechumens remain outside until the priest wearing a purple cope meets them at the door. The catechumens ask for Baptism, renounce superstition and are then admitted. During the procession down the center aisle they recite the Apostles Creed, and when they reach the altar, adore the Blessed Sacrament. The priest then puts on a white cope and administers the Sacrament of Baptism. A High Mass follows, at which all the Christians receive Holy Communion. Our choir sings the Gregorian Masses very well. Father Kramar has trained the men, and Sister Rose of Lima, the girls.

With our beautiful church, new dispensary, a three-year-old school attended by 500 students—150 coming for class at night—fervent Christians, a splendid choir, and five hundred Baptisms annually, we feel that Shingishu ranks high in mission accomplishment. Join us in a prayer of thanksgiving and say another for this mission's continued progress.



A Shingishu counterpart of Dickens' *Little Nell*. Shingishu could furnish many another human-interest character.

CONVINCED THAT GOD ALONE CAN CONVERT A SOUL, THE MISSIONER SEEKS

THE HERO ROLE



TEACHING Sister tells us that a small boy in her class carries in one of his pants pockets a photograph of Father Clarence Burns, clipped from a newspaper. From time to time, he pulls it

out and shows it to his companions with some such comment as: "He's a brave man, he is."

Many thoughtful people will philosophize on this new turn in the life of the Church in America, which provides mission heroes from our midst for the worship of our small boys. We, of Maryknoll, see it with a slight feeling of misgiving. It is not the Maryknoll notion of things to permit any unhealthy glorification of the mission ideal. Nevertheless, we recognize that good can come of it, if these exceptional cases of perilous experiences are kept in their proper setting.

Father Burns disavows credit for doing what any missionary would have done upon stumbling into an ambushade. He asks us to thank the hundreds of Maryknoll friends who have written to him since his release; naturally, he cannot hope to answer them. He has returned to mission work at Dairen.

A number of friends write that they



Above: Atsuko Chan shows Father Clarence Burns how much of her Rosary she said for him every day during his nine months' captivity.

Below: Father O'Donnell and the Japanese at Fushun honored Father Burns with a banquet upon his return from the bandit camp.

are distributing the pamphlet, "*Father Burns Among Manchu Bandits*," to non-Catholics as a piece of apologetics on our vigorous, forward-moving Faith. The pamphlet is to be had at \$4.00 per hundred, two dozen for a dollar.



GRACE THROUGH PRAYERS: HIS OWN AND THOSE OF HIS FRIENDS.

THE FIELD AFAR

THE MAGAZINE OF MARYKNOLL

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TO THOSE WHO LOVE GOD ALL THINGS
WORK TOGETHER FOR GOOD



"For he hath given his angels
charge over thee; to keep thee in
all thy ways. In their hands they
shall bear thee up."—Psalm xc; 11, 12.

THE oft repeated question as to whether the native converts make good Christians is best answered from the record. Candida Hsu was a representative Catholic of the Shanghai Mission in the 17th century, whose good works included the building of thirty-nine churches throughout the provinces of China, the printing of one hundred and fifty books of doctrine for dissemination among her people, and the establishment of a large foundling hospital. Nor did this list of activities exhaust her ingenious zeal. Blind people in China earn their daily rice by singing and story telling, so she rounded up squads of them, had them instructed in a repertoire of Gospel stories, and then turned them loose to gain their living by singing Christian doctrine on the streets. To the unsalaried efforts of these novel catechists many conversions were traced.

Grace and zeal are not confined to any age or race. Instead of wondering if native converts are able to reproduce our virtues, it might be more pertinent to ask if we can equal theirs.



THE story of Father Burns' captivity among Manchu bandits is now passing around in a pamphlet packed with thrills, not

the least of which is the attitude of the captive himself towards the whole episode. Forced marches over trackless mountains, nights out in the open in snow and mud, devourings by vermin, beatings with rifle butts, constant threats of death, are unusual experiences for a young priest, and yet he did not regard them as an unfair part of the bargain he made when he donned the livery of Christ, but simply took them in his stride as incidental to his vocation.

This little story will occasion various reactions, and not all will accord with that of its chief actor and author. Some will ask—why this waste? Others will label it a useless sacrifice. Some will be surprised to find such possibilities lurking in the vocation of the priesthood. Some will be lifted to the skies. Some will be revolted.

Was it worth it? The answer depends upon your idea of the ministry of Christ. The question

Another Apostolate Completed

BROTHER Augustine McKernan, of Philadelphia, Penna., Maryknoll Brother stationed in Korea, died aboard the *President Coolidge* April 28, on route to the United States for his decennial year. A complete account is not as yet available; it will appear in the Midsummer issue.

Remember in prayer the soul of our departed missionary.

is a real shibboleth. And blessed are those who answer it with St. Paul: "And now, behold, being bound in the spirit, I go to Jerusalem: not knowing the things which shall befall me there: Save that the Holy Ghost in every city witnesseth to me, saying: That bands and afflictions wait for me in Jerusalem. But I fear none of these things, neither do I count my life more precious than myself, that I may consummate my course and the ministry of the word which I received from the Lord Jesus, to testify the gospel of the grace of God."—*Acts xx, 22-24.*

The Foundation

On June 29, 1911, Father (later Bishop) James A. Walsh and Father Thomas F. Price received from Pope Pius X authorization to found Maryknoll. Thus June 29 is observed each year as Maryknoll Foundation Day.

ALL great builders build better than they know. They must have vision to build at all, but it is only a partial vision, for the reason that they do not build for and by themselves, but as instruments of God, Who shows them only a part of His plan, Who exercises them in faith, Who asks them to work in the dark, Who delegates them to lay the foundations broad and deep without seeing the final structure that will eventually rise glorious to the sky. So it was the greatest builder of all, St. Paul himself, who said, "We see in part, and we prophesy in part"; as if to warn us that those who would build must be satisfied with this partial sight, and must therefore add to it another element that will strengthen and complete it, and will supply for any lack and any emergency, and will see the builder through his periods of dark plodding without sight—and that element is a sublime and unassailable faith. God chooses no man to build for Him, therefore, who is not endowed with this deep and gorgeous faith, because He knows His building would never arise without it, and this is accordingly the first thing to look for in men who propose to act this role. With that faith to meet all tests however, God's builders need only a partial vision, and that is all He gives them, for His plans are His own, and no man can penetrate them, lest any flesh should glory in His sight. But the partial vision is given, and once the builders get a glimpse of its divinity, and thus manage to see unmistakably, though through a glass darkly, the stamp of heaven on the plan, they have seen enough to launch boldly into the venture for God.

Maryknoll has passed its silver jubilee, and we do not ourselves know just how much vision of its future progress was given to its Founders when they met in Montreal to plot its course twenty-seven years ago. Perhaps they could have anticipated the actual growth that has come, for although it has been

"THE SACRED HEART FOR THE WORLD;

rapid, steady, solid, and fairly extensive, yet there was nothing startling or unprecedented about it that could not have been reasonably foreseen. But the actual growth of the work is one thing, and the full significance of the movement is another, and this latter is an element that is only now becoming clearly apparent, and this is probably one part of the plan that was reserved at first even from its Founders, and one that they came only gradually, and not without some hesitations and surprises, and with a growing and glowing wonder at the marvels of Providence, to penetrate and comprehend. And this element was its heavenly timeliness.

Three unforeseen things came to pass since 1910 that have made and are making a bold bid to change the history of the world. One was the World War that tore Europe to pieces and denuded the missions at one stroke. The second is the rise of Communism that saw its chance, and with a preternatural ingenuity seized it, to capitalize the weak moment of a war-torn world in order to draw it down into the abyss. The third is the rise of paganism in America, whereby the one strong and solid ally that should have been counted on the side of the angels is rapidly taking the other turn, is becoming seriously disaffected, is sapping its own foundations, and is even threatening to engulf the Church of America in its impending fall.

When grave evils loom, the body must be strong, and God who knows what is reserved for us prepares us for it. This is going to be a fight for a world, and the battle will be to the strong, and it is going to be won by and through the cross, and through no other means but the cross; for it is only the cross that can make us strong—and not only the cross but the crucifixion—and unless we can bear it and even more, understand and love it, as it blisters and burns and bites in order to pour into us its divine strength, just as it blistered and burned and bit the shoulder of Christ Himself in order to make His divine strength available to us, then we shall fail to become conformable to His image and thus there will be no soldiers to fight, and the battle will be lost—for the weak are going down.

THE WORLD FOR THE SACRED HEART."

Passer-by

I WALK the winding paddy paths,
That cross the valley floors,
And climb the stony mountain trails
Past all the staring doors
Of little mud-brick villages,
With streets of cobble-stone,
Where Christ has never entered in
And God is not yet known.
Of all the trials of mission life,
This is the hardest part:
To walk thru many villages, indifferent
little villages,
That break the priestly heart.

The cities are but transient things,
Where men are not at home;
(Their population shifts with trade,
For traders ever roam).
Small hope of winning *these* for Christ,
For gain is all their goal;
They have no time to squander
On the interests of the soul.
But should He find no harvest
Where men are used to toil,
In all the little villages, hard-working
little villages,
Deep-rooted in the soil?

The poor have ever been His own.
And where may men be found
Poorer than those who toil for rice
On China's crowded ground?
They are His own but know Him not;
They do not heed His voice.
And so I fain must pass their doors:
I have no other choice.
Of all the trials of mission life,
This is the hardest part:
To walk thru many villages, indifferent
little villages,
That break the priestly heart.

—M. A. Churchill

Sacrifice is the answer, and the significance of the movement represented by Maryknoll lies in the circumstance that it sounded the note at the very moment when it was providentially necessary to inject that element strongly into the veins of the Church of America, if it was to be prepared to fight for its faith by the only proper defence—which is to take the offensive.

When the body is threatened, the voice of sympathy cries for ease and rest and complacency and peace, but in

the ear of the surgeon another voice is sounding more insistently still—a voice anxious, imploring, peremptory, and it is saying, cut, cut, cut—and this is the voice of love. Cut and cut deep and cut again—before it is too late—and save the dearest thing in all heaven and earth, Christ's own body with its precious members purchased by His blood.

The greatest and most deplorable mistake in all history is to imagine for a moment that we can be Christians and enjoy a complacent peace, and we do not need to look far into the records of the past to find nations that were found unprepared when the test came—with results so tragic that centuries have failed to rectify them.

A strong body will not rest in its strength; it will fight. Maryknoll is the national foreign mission movement representing the Church at large through its hierarchy and its secular priesthood. It has struck the note of sacrifice, but that is only a beginning. The movement must grow to whatever proportions are needed to make the nation participate deeply and universally in the spirit of going the limit for the Faith, and that means on the one hand living and fighting, and if need be, suffering for it, and on the other and positive side, energizing and spreading it, and if need be, dying for it.

Will the next twenty-five years witness a great outpouring of American strength, its men and women, its blood and treasure, in a crusade that will turn the scale for God? Nobody knows. All we know is that principalities and powers are wrestling for the possession of a world, and that the battle will go to the strong. It is in the sense of introducing the needed element of strength through sacrifice that our Founders builded better than they knew, for even they could scarcely have foreseen how crucially, how vitally we were to need it. Sacrifice, the cross, even the crucifixion, will be needed to make us strong. It is not a time for half-measures. We must seek the Kingdom of God and His justice, and we must seek it, whether on the foreign field or in our own writhing industrial maelstrom, at the cost of any violence to ourselves, for the Kingdom of God suffereth violence, and the violent bear it away.

Chinese Nurses For The Maryknoll Apo

Doctor Blaber, Maryknoll's pioneer medico at Sacred Heart Hospital, Toi Shaan, describes the Mary



MARYKNOLL opened its Training School for male nurses at Sacred Heart Hospital, Toi Shaan, on November thirtieth. During the past five years we have been giving some practical training to a few boys who acted

Kei Shaang had been suffering cleared up, Father Tierney asked me if I could find work for the boy. I needed a porter in the hospital, so I offered him the job. He started to cry, and said he wanted to go back home and take care of his cows. I wrote to Father Tierney saying that the boy was not willing to work in the hospital. Three

was spotless, he had time to assist in caring for the patients. At first, he was allowed to carry trays. Then he was taught to bathe the patients and take pulses and temperatures, and finally, he learned to give out medicines. Then we decided that he should be graduated from the position of porter to that of nurse. He was admitted to the lectures given in the evening on anatomy, physiology and practical nursing.

What a help this boy is to me now. If I mention the name of an operation to Kei Shaang the night before it is scheduled to take place, he will have all the necessary instruments and the proper kind of suture material sterilized. He himself will be scrubbed up in his sterile gown and gloves with all the sterilized instruments laid out on the table at the time set for the operation.

I have another nurse who is one year younger than Kei Shaang. He has been with me since 1933 and is almost as helpful as Kei Shaang. He has had some lectures in anatomy, physiology and practical nursing, but he too is



as nurses in the hospital. We had also trained some boys sent to us by priests from various sections in the interior. Experiment proved that preliminary education was absolutely necessary, and now we demand that the boys finish the equivalent of grammar school before entering our school of nursing.

The head nurse of the hospital is a boy named Kei Shaang. Father Tierney sent him to me in 1932, about one month after we opened the Sacred Heart Hospital. He came as a patient. At that time, he was about fifteen years of age. The trip to the big city of Toi Shaan was the first he had made out of his native village. The large two and three story buildings with an occasional electric light shining in the windows fascinated him. The ride in the train was the greatest thrill in his life.

When the ear infection from which

Above: Dr. Blaber, M.D., of Brooklyn, N. Y., with Dr. Bagalawis, M.D., a Filipino, at Sacred Heart Hospital, Toi Shaan.

Right: Father Joseph Sweeney, a Maryknoll Brother, and Doctor Blaber with the lepers. The Maryknoll Leprosarium, with 307 inmates, is the second largest in China.

days later, the boy's mother came and had a long talk with him. She then told me that he was willing to start work immediately.

That day the floors were swept and scrubbed as they had never been before. The sinks and taps were polished. All tables were washed and the windows were at last free from dust and dirt. As time went on, the country bumpkin gradually became used to the ways of the big city and lost that most terrible of all illnesses, homesickness.

The boy became so quick in his work that after everything in the hospital



11 Apostolate of Mercy

describes Maryknoll plan of action.

starting the nurses' course.

The curriculum of our school is the same as that in the majority of hospitals in the States. Dr. Ch'an, my assistant, is principal. Chinese law requires a Chinese to be head of each and every school in China. Mrs. Blaber and I are the instructors. At present, Mrs. Blaber cannot do much because she is handicapped by the language. We hope that she will know enough Chinese by next summer to start the course of practical nursing. This year, Dr. Ch'an is teaching anatomy and physiology. Mr. Kwan, a Chinese medical student, is teaching chemistry, and I have taken on bacteriology and pathology. We have not registered the school with the Chinese government, but we hope to be able to do so by September, 1937. It is important to have this done, otherwise the nurses' diplomas will not be recognized by the government. Government recognition will be imperative later on when our graduates go from village to village acting as nursing catechists.

Our hospital is small, having only twenty-two beds, and the number of

Right: Dr. Blaber, M.D., who has been working with Maryknoll Missioners in China since 1930.

Below: The doctor with his wife and baby, Patricia Ann.

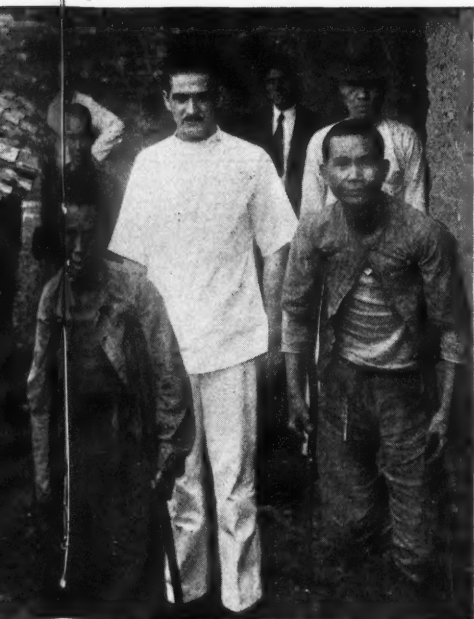


the clinics. If they are pleasing in the eyes of God, He will give us the means to continue them.

The opening of the male nursing school is but the beginning of a fulfillment of Maryknoll dreams. The ideal which some of us see on the far horizon is as follows: a central hospital, both for male and female patients; a tuberculosis sanatorium associated with the hospital, because tuberculosis is rampant in this section of China; dispensaries within a radius of twenty miles of the hospital; a training school for male and female nurses; and a school for midwifery. These dreams seem very real, although we realize that their fulfillment is for the future—possibly the far distant future. The money needed for these medical establishments is more urgently in demand at present for the opening of new missions, a catechist school, the seminary and the leprosanatorium.

What a thrill it will be to see nurses, with their training and catechetical studies completed, start out into the villages. After gaining friendship by their knowledge of medicine, these nursing catechists will preach the Catholic doctrine. The charity and ability of these nurses will doubtless win many pagan souls for Christ.

out-patients is also very small. To give our nurses opportunities for fair training, they must see many more patients than we have at the present time, so we are going to open six dispensaries within a radius of twenty miles. Our students will visit each of these with us once a week, spending about three hours in each clinic. We shall treat only the very poor in these dispensaries giving medicines at the nominal charge of 2¼ cents per patient. In this way, we shall attract a large number of patients and give our nurses an opportunity of seeing many varieties of diseases. Benefactors in the States have made these dispensaries possible. Father Broderick, of Chicago, sent us money to buy a secondhand car. It will enable us to visit the dispensaries with scarcely any loss of time. Other benefactors have provided two months' rent and supplies for these dispensaries. We are not worrying about the future support of



NSARIES — NEED SPONSORS AND SUPPLIES.

WILL YOU SHARE IN THIS APOSTOLATE OF MERCY?

THE MONTH WITH THE MISSIONERS

Maryknoll missionaries in Eastern Asia number 150 priests and 15 Auxiliary Brothers, laboring in six territories, each the equivalent of a small diocese. These are: 1. Vicariate of Kongmoon; 2. Vicariate of Kaying; 3. Prefecture of Wuchow (all three in South China); 4. Prefecture of Fushun in Manchukuo; 5. Prefecture of Peng Yang in Korea; 6. Japanese Mission about Lake Biwa, Japan.



THE MISSION: Prefecture of Peng Yang, Korea, 20,000 square miles in area, in size, half of Indiana. Population 2,800,000.

THE MISSIONERS:

Rev. W. R. Booth, Administrator, of Brooklyn, N. Y.; Fr. L. Sweeney, of Conn.; Fr. Markham, of Ill.; Frs. Pospichal and Steinbach, of Iowa; Frs. Chisholm, Connors, Hunt, Peloquin, Plunkett and M. Walsh, and Bros. Raymond and William, of Mass.; Frs. Petipren and Barron, of Mich.; Fr. Craig, of Minn.; Bro. Joseph, of N. J.; Frs. Borer, Carroll, Cleary, Gibbons, S. Hannon, Harding, Nolan, Pardy and J. Ray, of N. Y.; Frs. Cappel and Kramar, of Ohio; and Fr. Duffy, of Ireland.

Central address:
Catholic Mission,
P.O. Box 23, Peng Yang,
Korea

House Hunting—

On this side of the Pacific, house hunting is developing into an annual pastime, endured by many as a necessity born of local conditions, while others (these would be of the gentler sex) find in it unalloyed pleasure. For few, if any, does it hold the thrills experienced by Father Cleary when he and his catechist sought a home for the Lord and Master in Toko.

"Early one morning, Catechist Ri and I left Kosko by bus, with Toko as our destination. About half way there, our



These six territories embrace 142,000 square miles and contain 20,000,000 non-Christian souls. They are twice the size of the New England states and number over three times the population of New

road was obstructed by a landslide, the result of heavy rains. The passengers were forced to leave the bus and scramble along a wet and slippery cliff. A forty-foot slide filled with large jagged stones dared the traveler to miss his step, while the Yalu, lapping hungrily at the bottom, completed the miserable outlook. By way of mental stimulant, we were confronted with the problem of carrying a Mass-kit and brief case in one hand while crawling along the face of the cliff, holding on with the free hand, knees and face, and longing to use our teeth to further our tenacious purpose. We finally made it, but Ri and I, baggage-encumbered, were the last ones to reach 'The Good Earth' on the Toko side of the slide.

"I was even more thrilled a few days later when, having found a temporary shelter, I was able to offer the Holy Sacrifice for the first time in this village of Toko."

A Mission Speck—

Perhaps, the microscopic proportions of the new mission church in a suburb of Masan can best be visualized from the instructions given with the pastorate to Father Cappel:

"When vesting for Mass move cautiously, if at all. Insinuate your arms into the sleeves of the alb as unobtrusively as possible, lest a careless gesture brush the Missal from its place on the altar; and if the arm is stretched to full length, it will inevitably come into contact with one of the devout congregation kneeling in the body of the church; sudden and unpremeditated movements of any kind are inadvisable."

The gymnastics attending mission ac-

England. They include 50,600 Catholics, of whom 5,600 adults are last year's converts.

The center for the South China missions is Maryknoll House, Stanley, Hong Kong, though each field has its central address as given below.

The Maryknoll Fathers likewise have a parish in Honolulu, special student work in the Philippines, and two parishes among the Japanese on our Pacific coast.

tivities in this miniature structure, however, are not without their reward and justification. Even after a few months of Father Cappel's weekly visits, the natives are displaying an encouraging interest in the Faith, and it is hoped they will soon realize the necessity of expansion.

Flash—Flash—

Parish activities in Peng Yang do not leave much time for correspondence, yet Father Borer's brief communication is brimful of the tidings for which we thirst:

"There are as many daily Communicants here as there are in a very large city parish at home. Confessions are numerous and sick calls plentiful. Prayer comes easily to the Koreans, and they have a wonderful appreciation of spiritual values."



THE MISSION: Prefecture of Fushun, Manchukuo, 37,000 square miles in area, the size of Kentucky. Population 2,500,000.

THE MISSIONERS:

Rt. Rev. Msgr. R. A. Lane, Prefect Apostolic, of Lawrence, Mass.; Fr. J. J. Walsh, of Conn.; Fr. Kaschmitter, of Idaho; Fr. Geselbracht, of Ill.; Fr. Hewitt, of Md.; Frs. Comber, Gilbert, Henry, A. Murphy and E.

MARYKNOLL NEEDS ONE DOLLAR A DAY TO SUPPORT EACH OF

Ryan, of Mass.; Fr. Hohlfeld, of Neb.; Fr. Quirk, of N. H.; Frs. Escalante, Flick, Haggerty, J. O'Donnell and Ziembra, and Bros. Benedict and Peter, of N. Y.; Fr. Clarence Burns, of Ohio; Frs. G. Donovan and Mulen, of Pa.; Fr. Weis, of Wis.; Fr. Jacques, of Canada; and Fr. J. McCormack, of Ireland.

Central address:
Catholic Mission, Fushun,
Manchukuo

NEEDED: A Hampton Court—

A compound problem confronting Father Hohlfeld concerns itself with the youth of marriageable age at Ch'a Kou. The majority of the men have no ambition and both before and after marriage are notoriously indolent. They come from families, one-time wealthy, and their descendants are loath to break the tradition of leisure. Naturally, the parents of the young girls who still have much to say in arranging the marriages, hesitate to choose a son-in-law from this undesirable category. Father Hohlfeld has the unenviable task of arousing in the young men a desire to work. If this feat is accomplished, there remains another difficulty, that of finding work for them.

Since Ch'a Kou has had its private financial crash, it has been suggested that the parishioners revert to the ancient custom of contributing grain, in lieu of money, to the support of the Church.

Bandits' Delicacy—

Although respect for religious opinions is not a requisite for membership in a bandit gang, yet Father Clarence Burns and Mr. Wu, his companion during nine months' captivity, found them surprisingly considerate at times. There was one occasion in particular, when the "Boys" (as Father Burns affectionately dubbed them) wanted a few characters of a superstitious nature written for the "Good Luck" temple they had erected in the woods. Mr. Wu was the only character man available, and he refused their request because by complying he would have participated in false worship. The bandits appreciated his position and did not press the point.

Tailoring was not the least of Mr. Wu's accomplishments and, although he often plied his trade in behalf of his hosts, he persistently refused to stitch their garments on Sundays or holidays.

When the "Boys" found out how

A Priestly Son

Have you dreamed of having a priestly son, a missionary? A bursar of \$6,000 will care for the perpetual education of a seminarian.

Address: The Maryknoll Fathers,
Maryknoll, N. Y.

many years Father Burns had gone to school, they nicknamed him "The Professor." Thereafter, all arguments, save those pertaining to his release, were referred to him, and his decision were upheld by the Major.



THE MISSION: Vicariate of Kongmoon, Kwangtung Province, South China, 40,000 square miles in area, in size, half of Indiana. Population 6,000,000.

THE MISSIONERS:

Rev. A. J. Paschang, *Administrator*, of Martinsburg, Mo.; Frs. Kennelly, James Smith and J. Sweeney, of Conn.; Fr. Churchill, of Iowa; Fr. Farnen, of Md.; Frs. Cairns, Chatigny, F. Connors, J. Fitzgerald, Lavin, Lima, McDermott, Paulhus, and J. Toomey, of Mass.; Frs. Mueth and Rauschenbach, of Mo.; Frs. Burke, Feeney and J. Smith, of N. Y.; Frs. C. Burns and Dietz, and Bro. Lawrence, of Ohio; Frs. Jos. McGinn and O'Melia, and Bro. Michael, of Pa.; Frs. John McGinn and O'Neil, of R. I.; Fr. Weber, of Wis.; Bro. Anselm, of England; Fr. Bauer, of Germany; Fr. Heemskerk, of Holland; and Fr. Tierney, of Ireland.

Central address:

Catholic Mission, Kongmoon,
Kwangtung Province, So. China

Catholic Mission,
Sancian Island,
Kwong Hoi, Canton, China

An Open Radiogram—

Is there anything quite so nerve-racking and soul-disturbing when you are reading the choice Book of the Month, or trying to squeeze two-and-a-half quick tricks out of an eight-high bridge hand, as the sounds, harmonious or otherwise, that emanate from a radio? At such times would you not be glad to consign the wonder-box to China? Now the next time you are so tempted, if you will please send the annoyance to the above address, you will enjoy the

distinction of having placed the first radio on Sancian Island. Incredible though it may seem, there is not a single one on either the Upper or Lower Island, and although we would gladly forgo the entertainment afforded by such luxury, the experience of our confrères on the mainland has convinced us that a radio is frequently as useful as a catechist in attracting non-Christians to the missions.

A "Zenith"—with windcharger, battery set only—is our preference, and there are four points of vantage in this territory where such an instrument would help us in our apostolic work. We are told they can be procured in Hong Kong for \$25 (baby size), and \$100 (parent size), free of duty.

Resigning His Position—

The big Wind-and-Water Man of Yeungkong, who boasted of the gift of prophecy, so intimidated his neighbors that they paid him large sums of money to interpret the wishes of their gods, and to appease the wrath of these mythical creatures. However, the conversion of this fortune teller interrupted his final attempt at extortion, and it happened in a sensational manner.

While waiting for his "client" to raise the \$160 fee necessary to save his house from demolition by an irate god, the Wind-and-Water Man accepted an invitation issued by Father James F. Smith to all the townsfolk for the purpose of interesting them in the true Faith. During one of the sessions, which continued for two days, the fortune teller asked to say a few words to the audience. The permission was given. Imagine the surprise of the people and the delight of Father Smith, when the man denounced himself and all of his profession as fakers, admitting that he had worked on the superstitious fears of the pagans to further his own ends. His conversion was whole-hearted, and with childlike confidence he relinquished his only means of livelihood and thrust himself upon the mercy of God.

Monthly Worries—

"The news of a death among our lepers is seized almost with avidity by their fellow sufferers on the long waiting list," writes Father Sweeney. "This is the 'death-season,' and places are taken before burial of the deceased.

It will be such a relief when we get organized at our new site, Ngai Moon. There we shall be able to care for several hundred patients, although where we are to get the \$3.00 a month for the support of each patient has not as yet been revealed to us. We are naturally growing a little anxious as financial help has fallen off considerably during the past few months. We have not even sufficient to meet our running expenses here in the cemeteries."



THE MISSION: Prefecture of Wuchow, Kwangsi Province, South China, 30,000 square miles in area, the size of Maine. Population 5,000,000.

THE MISSIONERS:

Rt. Rev. Msgr. B. F. Meyer, *Prefect Apostolic*, of Davenport, Ia.; Fr. Glass, of Cresco, Ia.; Bro. Francis, of Md; Frs. Cunnene, Foley, Gilleran, Keelan, Lacroix, MacRae, Mulcahy, Regan and E. Toomey, of Mass.; Frs. T. Daley, Dempsey, Gilligan, Kupfer, McLoughlin, Romaniello and Schulz, of N. Y.; Fr. Sprinkle, of Ohio; Fr. P. Donnelly, of Pa.; and Fr. Tennien, of Vt.

Central address:

Catholic Mission, Wuchow,
Kwangsi, China

Picture Lessons—

A novel course of instruction, prepared by Monsignor Meyer, proved highly successful when presented for the first time to a First Communion class of boys from seven to ten years of age. No catechism books were used in the course of forty unit lessons. Each lesson revolved around a Scripture story, appropriately illustrated, and accompanied with a verse of four lines which the children memorized. An outline of the same picture was then given to each child to color. When the series was completed, the pictures were fastened together and bound into a book, to be treasured as only children can treasure a product of their own craftsmanship. The youngsters were very happy in this work that absorbed their

The Missioner's Cross

Annual Needs:

Salary for a catechist.....	\$180.
Education of a native seminarian.....	\$100.
Support of a native priest.....	\$200.
Care of the aged, the blind, the orphan	\$50.

attention, and in the oral examinations prior to their reception of the Holy Eucharist, it was gratifying to find that they had a good grasp of the essential doctrine.

A Bear "Loses Face"—

A big brown bear shambled through the streets of Wuchow obviously flattered by the homage of the curious crowds following in his paw-steps. But, on a sudden, the fickle mob shifted their gaze in the opposite direction, from whence approached what was to them a more unusual sight. It was none other than Father Glass whose clerical garb was making its first appearance among the natives. The poor bear lost both his admirers and his "face," when the former filed in procession after the *Shen Fu*, following him to a shop that he had rented for use as a dispensary.

The natives were a little afraid of the *foreigner* at first, but gradually his gratuitous medical services won their confidence, and now it is not at all unusual for Father Glass to have as many as 150 patients on a single market day. In mission parlance 150 patients means 150 potential Christians.



THE MISSION: Vicariate of Kaying, Kwangtung Province, South China, 15,000 square miles in area, three times the size of Connecticut. Population 2,600,000.

THE MISSIONERS:

Most Rev. Francis X. Ford, D.D., *Vicar Apostolic*, of Brooklyn, N. Y.; Frs. Quinn and Rhodes, of Calif.; Fr. C. Murphy, of Conn.; Fr. O'Brien, of Ill.; Frs. Bush, Callan, Donaghy, Gallagher and Welch, of Mass.;

Fr. Gleason, of Mo.; Frs. Dennis, Hilbert, P. Malone, T. Malone and Youker, of N. Y.; Frs. F. Donnelly, T. Donovan, Downs, Driscoll, McClarnon, J. McCormick and J. O'Donnell, of Pa.; Fr. O'Day, of R. I.; Fr. Eckstein, of Wis.; and Fr. M. Murphy, of Canada.

Central address:

Catholic Mission, Kaying,
via Swatow, China

Invitations—

The natural courtesy of the Chinese adorns their hospitality, and Father Eckstein experiences generous examples of this virtue in his mission at Tong Shun Tsai. (The Father Henri Vacquerel, referred to in the excerpt from Father Eckstein's letter, was a member of the Paris Foreign Mission Society, and preceded Maryknollers in the Kaying Vicariate. Failing health forced him to retire to a smaller mission a year before his death, but his interest in, and cooperation with our priests never diminished.)

"Friendliness to the missioner is very marked, and within the mission confines, including two townships, he is greeted everywhere with invitations to dinner, to tea, and even to stay all night.

"We find that many of the older folks were catechumens thirty years ago, but for reasons best understood by themselves, they delayed their entrance into the Church. Our present roster numbers one hundred, in ascending and descending degrees of fervor and aridity. The labor of Father Vacquerel, who died several months ago, is bearing fruit, and his fifty-seven years in this country of Ng Fa were not lived in vain."

"Dark Ravine"—

The Sisters at Tungshak were entertained when two of their number returned and recounted for them the adventures of their first mission trip. They lived right in with a Chinese family, whose home, "Dark Ravine," is in the lonely Hakka mountains. Although the purpose of the visit was to give further instruction in the doctrine to this Catholic family, the Sisters' knowledge of Domestic Science was not wasted, for they entered into all the details of home life. They built the kitchen fire in the approved Oriental manner, helped with the cooking and the cleaning; they said their prayers with the women and children, in Chinese, and even slept on a Chinese sheetless bed.

MARYKNOLL MISSIONERS TOTALED 5,489 ADULT BAPTISMS DURING THE PAST



THE MISSION: The field about Lake Biwa, Japan. Population 1,000,000.

THE MISSIONERS:

Very Rev. P. J. Byrne, *Superior*, of Washington, D. C.; Fr. Witte, of Ind.; Bro. Clement, of Kan.; Frs. Briggs, J. Daly, Mackesy, and Morris, of Mass.; Frs. McKillop and Whitlow, of N. Y.; Fr. Boesflug, of N. D.; Bro. Thaddeus, of Ohio; and Fr. Felsecker, of Wis.

Central address:

Maryknoll Fathers,
53 Nishiki, Otsu, Japan

The Bonzes' Stronghold—

To reassure aspiring missionaries who fear that the Orient will be entirely converted before their arrival, we quote from Brother Clement's recent letter:

"The Biwa Lake region famed as an important historical spot in Japan, also bears the name 'Center of Buddhism and Shintoism.' In our mission alone there are over 3,174 Buddhist temples, and 1,917 Shinto shrines, conducted by some 5,000 priests. To the north, separating Zeze from Kyoto (the old capital of Japan), rises the majestic Mt. Heizan, once dotted with a thousand Buddhist temples. It is said that during St. Francis Xavier's labors on the island, he earnestly desired to reach this sacred hill and win over the Bonzes for Christ. This reflection gives an added impetus to the labors of a missionary.

"This center of paganism is the scene of Maryknoll's mission in Japan. But the scattered Christians are being brought together, and projects inaugurated to interest others. Stations have been opened in the towns of Otsu, Hikone, Notogawa, and recently, through the kindness of an American benefactor, land was purchased on a hillside near here."

Waiting at the Gate—

Maryknollers in Japan await impatiently the arrival of the Sisters. The sanatorium for tubercular patients in Shiga Province will be the first project

of the Maryknoll Sisters in the Land of the Rising Sun.

The house at Zeze, now occupied by the Fathers, is being vacated for the Sisters' general center and language school. As a substitute for Zeze the missionaries have remodeled a house at Karasaki on an attractive piece of property lapped by the waters of Lake Biwa. In fact, Father Byrne tells us that water is so plentiful that he and his companions have piped it to each room in the new dwelling.



THE MISSIONERS:

Rev. W. A. Fletcher, of Fall River, Mass.; Frs. A. Hannon and J. R. Hughes, of N. Y. Address: St. Rita's Hall, Taft Ave., Manila, P. I.

Street Walkers—

Our Sisters, operating from St. Jude's Patronage in Manila, describe one of the fifteen hundred contacts they made during one month:

"On our way to visit the home of one of our sick poor, we met a young couple walking dejectedly along the street with their two small children. They had trudged a long distance to Manila, homeless and penniless, after losing all of their worldly possessions in a recent typhoon. The husband was unable to find work. We found a shelter for them in a dark room, and the man tried to make it habitable with furniture constructed from old boxes. As both children were undernourished, we carried them to the clinic doctor. Despite our efforts, however, the older child, a boy, died a few days later. The mother told us that she had been bap-

tized by a Protestant Minister, but that she had been brought up in a Catholic home. She now wishes to become a Catholic."



THE MISSIONERS, Los Angeles:

Fr. Lavery, of Conn.; Bros. Paul and Theophane, of Mass.; Bro. Ambrose, of Holland. Address: Maryknoll Fathers, 426 So. Boyle Ave.

THE MISSIONERS, Seattle:

Fr. Tibesar, of Ill.; Fr. Joyce and Bro. Adrian, of Mass.; Bro. Charles, of N. Y. Address: Maryknoll Fathers, 1603 E. Jefferson St.

Seattle Notes—

The Maryknoll Girl Scout Troop was commended in the Japanese press as the only thoroughly Japanese troop in this area, and the first Japanese Legion of Mary Unit in the world is in the making here.

A Japanese typewriter is the latest adjunct by means of which the "Inquiry Class" expects to broaden the sphere of its influence. Naturally, the Oriental people will read literature printed in characters familiar to them much more readily than the foreign symbols of the English language.

Are you listening, Father Murrett? Mrs. Okamoto, wife of the Japanese Consul was one of the distinguished audience at the premier performance of your Japanese play.

En Route—

"In journeying often," the missionaries *en route*, are refreshed spiritually and physically at the Maryknoll House in Seattle, if their route be northern, or at the Maryknoll House in Los Angeles if a southern road claims their preference. In either of these havens they may depend upon a royal welcome dispensed in the spirit of Maryknoll.

The mission expansion problem is as serious along the Coast as anywhere in foreign fields. For instance, in the school at Seattle the enrollment is creeping up to the three hundred mark, with a seventeen-months old baby as the latest addition to the family. Unfortunately, neither the architect nor the benefactors who made the building possible, planned for such an increase.

Mission Values

\$1

Will support a Missioner for one day.

\$3

Will support a Mission Baby for one month.

\$15

Will pay the salary of a native catechist for one month.

\$100

Will support a native seminarian for one year.

YEAR. DO YOU SHARE IN THEIR APOSTOLATE? BEGIN NOW. SEE PAGE 185.

Knoll Notes

Farewell, Alma Mater



Left: Corpus Christi procession on the compound at the Home Knoll.

Below: The arrow leads to Bedford, Maryknoll in Massachusetts. After one year at this Novitiate the students go to the Major Seminary, Maryknoll-on-the-Hudson.



Below: Study Hour at Maryknoll College, Clarks Summit, Penna. At Clarks Summit the spiritual life is the cornerstone, and the cultivation of the apostolic ideal, the principal occupation.

THE Maryknoller who begins his career of study in one of our preparatory colleges, either at Los Altos, Calif., or at Cincinnati, says, "Farewell, Alma Mater" four times before he reaches the priesthood.

This June the senior class of three at Los Altos and the senior class of eleven at Cincinnati are

to bid good-bye to the schools where they have wrestled with King Knowledge for from one to six years, according to the particular point in the high school or rhetoric course at which they made their entry. For the Cincinnatians, it is good-bye to St. Gregory's, the archdiocesan seminary where they have attended classes; good-bye to the broad lawns, bordered by beech groves and a honeysuckle hedge; good-bye to the mild winter, to the Kentucky cardinals always in the picture, to the bobwhite whistling. All will pass the summer months with their families and then report in September at the Maryknoll College, Clarks Summit, Penna.

For the boys on the Pacific Coast, this change to Pennsylvania is a big step. Once they have made the journey of 3,000 miles across the continent, there is no question of an annual dash to the home circle when other boys are joining *Mom* and *Pop* and the rest of the family.

When young men aspiring to secular careers finish high school, they go to college. What glamour is wrapt up in that word! For



IF YOU CANNOT GIVE YOURSELF TO THE MISSION CAUSE,

years, the typical high school boy sees in reverie the day when he will step within the confines of that paradise of his dreams, his chosen school—Holy Cross, Fordham, Georgetown, Notre Dame, Santa Clara, or any of a hundred or so other Catholic colleges.

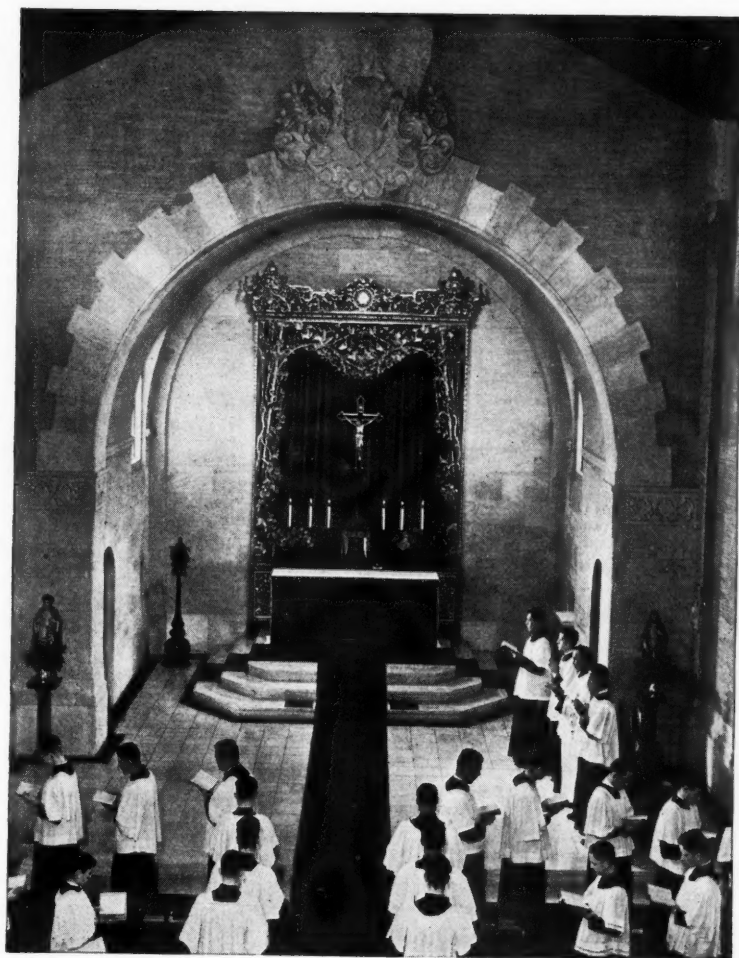
The foreign missionary sacrifices this. Maryknoll College has its baseball and basketball teams, its dramatic club, and certain attractive features which distantly suggest the secular college. But its substance is of quite another fabric. The spiritual life is the cornerstone, and the cultivation of the apostolic ideal, the principal occupation.

Nevertheless, there is a joy of life there that makes parting difficult. Hence, the class of twenty-eight, which this June will take leave of it as graduates, will feel a heavy tugging at the heart-strings.

From Pennsylvania, the road leads to Massachusetts. Twenty miles out of Boston is the village of Bedford. Nestling placidly on the banks of the Concord River is an old farm which has become the Maryknoll Novitiate.

Secular priests as they are, bound as are all priests to the substance of the vows of chastity and obedience, but not formally dedicated to the religious life of communities with vows, Maryknollers have no novitiate in the strict meaning of the word. However, in view of the particularly difficult life of the missionary pioneer, Maryknollers pass a year, after philosophical studies and before beginning theology, building special spiritual fortifications in what is technically called the probatorium, but popularly, the novitiate.

This novitiate occupies twelve full months, and hence, it is not until late August that the present class of twenty-six at Bedford will complete its period of retreat. Then each student will take the first temporary Oath of Stability, a seriously formulated determination to give himself to foreign mission service. There are three



Vespers in the McQuaide Memorial Chapel, Maryknoll Preparatory Seminary, Los Altos, Mountain View, Calif. The chapel is the gift of a California priest.

such annual, temporary Oaths. At the end of the Third Year Theology, when normally the seminarian is ready for subdiaconate, he takes the permanent Oath of Stability and thus is pledged for life to the overseas apostolate.

From Bedford the seminarian comes to the Mother Knoll for the final four years of preparation. At the end of each of the four years a step is taken toward the priesthood. On the second Sunday of this month of June, the Fourth Year Theologians will receive priestly orders from Bishop Walsh, the Maryknoll Superior General, in the Maryknoll Semi-

nary chapel.

Those who have been in Maryknoll houses since high school years will then be ready to voice their fourth farewell. All fondly hope that it will mean for them the trip over the Pacific to the missions. For most it will be so, though someone has to do the drudgery, keep the machinery operating, teach or engage in administration. It is almost too much to expect that at least one will not hear the heart-breaking pronouncement that he must delay his departure to help take care of the student ranks from which he has just been emancipated.

DO WHAT YOU CAN TO SUPPORT MISSIONERS ON THE FIELD.

The Bounty Page

We give Thee thanks, Almighty God, for all Thy gifts which we have received from Thy bounty.

Special Mention

DURING the month we have had several notable stringless gifts from Massachusetts, one from Rhode Island, two from New York State, and two from Minnesota.

There seemed particular interest during the month in the education of Chinese priests, since we had four notable gifts for this purpose from widely separated points — New York, Pennsylvania, Ohio and Illinois. There was the gift of a \$500 mission chapel from Pennsylvania.

The sick and the suffering were remembered. For our apostolate of mercy among the lepers and afflicted, special gifts came from New York, Massachusetts and California.

Friends have been studying our annuity plan, for sums were deposited from Vermont, Massachusetts and California.

The tradition to put Maryknoll in the Catholic will grows steadily. This month we find ourselves with small legacies from Massachusetts, Wisconsin, Iowa, New York and California. Mass funds have also been deposited with us from New York and Pennsylvania.

A Check Book Betrays

ALADY called at Maryknoll, recently, with her son and left us a stringless gift of \$500. She seemed deeply interested, but knew little about us. She explained that her interest was born of an examination of the stubs in her husband's check book.

Her husband, a stalwart lay apostle, died recently. While the widow had always known in a general way that he aided many works of the Church, it was only upon investigation of his estate that she discovered his truly Catholic heart and found that he methodically assisted the Church nearby and beyond the realms of Christendom.

As punctually as he paid the gas bill, he sent a check each month for several days' support of a missionary. His widow felt that she could honor his memory best by helping those to whom he was so devoted.



"I heard the Shen-Fu say he was on the rocks. So am I, and it's not so soft!"

A Little From The Many

AGENTLEMAN in the State House in Des Moines, Iowa, has set for himself the goal of organizing the State Employees to support a catechist in the Wuchow Prefecture, headed as it is by Monsignor Meyer, native

son of Iowa. He will collect the monthly mites, which are due to total the \$15 which will care for this Chinese teacher of doctrine.

"I think we shall succeed, because we have something definite in mind," he says, "and because Monsignor Meyer is from Iowa." And also because, we make bold to add, our State House friend is enthusiastically determined to bear the tedium of the monthly contacting.

Iowa has a rival in Massachusetts in a member of a small K. of C. Council who has undertaken to collect two days' support for a missionary each month. He has his calling list. When he forwards us the two dollars, he sends the names of the men who have given the monthly dime.

We have prepared a leaflet, *The Maryknoll Sponsor Club*, which refers to this commendable activity of enlisting friends for monthly, small-scale cooperation. We advise all who think well of the idea to fix a modest aim for themselves, one quite easy of attainment, and to find their satisfaction in their constancy. Better, a quietly collected dollar of support each month over a period of ten years, than twenty-five dollars gathered at once with great to-do, after which no one wants to hear more of Maryknoll.

Words From Good Friends

"I CANNOT do without *THE FIELD AFAR*," writes a Cincinnati woman. "I am 68 years old and do all my own work, but I drop everything and sit down when your magazine comes. I hope I can do something worth while some day."

"About twenty years ago," writes a woman in Haverhill, Mass., "it was my privilege to meet a zealous young priest, from whom I learned to love Maryknoll and the foreign missions. Today, there is a warm spot in my heart for all the young missionaries who leave our shores."

"If it is God's will you may have my four sons," our Haverhill friend continues. "Pray for them, please, that Almighty God may guide them to some-

Father McShane of Maryknoll

"This young hero has become, for all who know him, the embodiment of the spirit of consecrated adventure. . . . Bishop James Edward Walsh has written around the outline of his noble, unselfish, and prayerful life the story of Maryknoll's beginnings and the activities of its representatives in China. . . . The volume is well-informed, simply and impressively written."

—Catholic World

\$1.10
postpaid

THE
MARYKNOLL FATHERS
Maryknoll New York

WHERE THERE IS A WILL THERE IS USUALLY A WAY TO BREAK IT. HAVE

thing worth while. I shall continue my monthly sponsoring of a missionary as long as I live."

"I am keeping to my New Year's resolution," says a secretary in a New York advertising house, "to give at least one dollar out of each pay envelope to the missions. Since I get paid twice monthly, I hope by the end of the year to have sent you \$24.

"Maryknoll holds my heartstrings," she continues, "and I follow its progress in THE FIELD AFAR. Please think of me as your friend, remember me in your prayers, and may I by helping you to win souls for Christ obtain the conversion of my mother."

"THE FIELD AFAR has made me love Maryknoll very much," says a young woman in Milwaukee. "But how little I seem to be helping! Some day I am going to found a sponsor club for the support of a Maryknoll missionary."

Fine Arts and Strings

WE have just read an interesting few lines regarding the embarrassment which crippling restrictions on gifts cause fine arts museums. The Metropolitan Museum of New York had to refuse the five million dollar Clark Collection because Senator Clark's will tied to the gift the string that the collection had to be kept intact. The Gardner Museum of Boston, excellent though it is, can never be improved since Mrs. Gardner forbade the addition of even a single object under pain of voidance of the entire bequest.

The article, which comes from the Central Hanover Bank of New York City, says in part, "It is to be emphasized that unrestricted funds to be used as need dictates are what the trustees or managing officials of a museum desire most greatly. They, better than any others, know what the museum must or should have. The wisest gift is that which is left free to be used either for endowment or for expenses as conscientious trustees find necessary."

To all of which the Maryknoll bill payers could well add a hearty Amen. They could but they will not, because Maryknoll is so seriously in need that we are resigned to accepting any strings that are at all reasonable. We are only too happy to try to meet the special desires of those who have gifts for us.

Nevertheless the words of the De-

FORM OF BEQUEST

I hereby give, devise, and bequeath unto the Catholic Foreign Mission Society of America, Inc. (Maryknoll's legal title),* the sum of—

_____ Dollars.

*In drawing a will in New York, Massachusetts, California or Pennsylvania, name the local address.

partment of Philanthropic Information of the Central Hanover Bank apply to foreign missions as truly as to fine arts. If you have a gift, give it widest possible usefulness by leaving it stringless.

Zeal Calls on Generosity

BESIDES maintaining its houses of training, Maryknoll seeks funds for its missions and welcomes any gifts you are able to direct to it for this purpose. All should understand, however, that each mission territory is a little world in itself, the needs of which cannot always be met from the purse of Mother Maryknoll. This explains why you occasionally receive a special request from one or other of your Maryknoll missionary acquaintances. Smile on it as a proof of his zeal for souls!

Apostle Pastors

WERE it not for America's parish priests, Maryknoll would have few friends. It is through their generosity that most who became advocates of the missions and of Maryknoll receive their first "push."

We thanked a pastor for permitting us to speak of Maryknoll from his pulpit, and received his reply as follows: "That I have done my bit by helping you bring your mission message to my small flock, and seconded your missionary's plea by a short allocation of my own, is only as it should be. *Going, therefore, teach . . .* applies to all of us. And may the harvest be an abundant one, that your missionaries may return joyfully from the day's labor in fields afar *bearing their sheaves*—countless sheaves of salvaged souls."

MASS STIPENDS

MARYKNOLL must procure over 60,000 Mass stipends a year for its priests. Should you have Masses to be said, ascertain first if your parish priests have need of them; they have the first call. If they are supplied, think of Maryknoll.



THE MARYKNOLL FATHERS,
Maryknoll, New York

I'm GAME! I should like to make up a FISHING PARTY to help support a Maryknoll FISHER-OF-MEN. Please send me Support-A-Missioner Dime Cards.

Name

Address

YOUR OWN WAY WITH YOUR WILL. INVEST IN A MARYKNOLL ANNUITY.

Our World of Missions



HERE was a distinctly missionary atmosphere about the International Eucharistic Congress at Manila, and rightly so, because the Holy Father had dedicated it to the missions, particularly to those of the Far East. The fact had immense apologetic value for the world at large, since it presented the Church not as an institution desperately fighting for existence but as a vigorous body, perpetually young, disseminating new life.

The editor of *The Philippines Commonwealth* caught this point. "The exhibits of the various Religions Orders in the Mission Exposition," he writes, "are a most eloquent evidence of the nature and magnitude of the work that Catholic missionaries are doing. They focus the modern layman's attention, too, on the fact that the Church is never old; that, as Chesterton used to say when he was alive, the Church is the most modern institution in the world today."

The Congress naturally touched a high level in presenting the motives and methods of converting the world. Cardinal Dougherty gave as keynote of his address the place of the Eucharist in the winning of all men.

"As our Holy Father points out in his beautiful and gracious letter to this International Eucharistic Congress," said His Eminence, "there is a close link between the Blessed Sacrament and the work of Christian missions. . . . The Blessed Sacrament is most efficacious for the conversion and salvation of those who sit in the shadow of death, immersed in superstitions and astray from God."

"That is why Saint Malachy the prophet, foretelling the coming and the conquest of the Messiah, predicted that a clean oblation would be offered up everywhere on earth, from the rising of the sun to the going down thereof: and Our Savior foretold that when He would be lifted up He would draw all men unto Him."

The speakers, and undoubtedly the hosts of faithful, both those at the Congress and those with the Congressists in spirit, thought frequently of the person of the missionary and of his burden.

"His greatest temptation is desolation," said Cardinal Dougherty. "He will experience in a measure Our Lord's sense of abandonment in the Garden of Gethsemani. He is deprived of human consolations and he needs a stay in his solitude."

"Our Lord Jesus Christ in the tabernacle is his safeguard, friend in discouragement, and gladly he perseveres in a life of suffering, want, and trials of every sort. May one of the fruits of this Congress be a more intense devotion to our Blessed Lord in the Sacrament of His Love, especially on the part of missionaries throughout the world, as the source and support of their glorious apostolate for the saving and spreading of the Faith!"

Manila Mission Exposition—

The Congress organizers at Manila dreamed of emulating the great world expositions of missions held at Rome and Barcelona. All speak highly of the marked success of the panorama of missions presented to the Congressists.

The exposition comprised four sections: 1. gallery of tableaux, representing in picture and plastic art the history of the Church's missions; 2. booths of the Mission Societies; 3. central museum and international press exhibit; 4. auditorium, with hourly mission lectures and motion pictures. The plan seems a model for similar efforts in other parts of the world.

Not the least important feature of the exposition was the carefully compiled guide book which served as an abbreviated story of missions past and present.

"LIKE priest, like people," is an old adage, and we should feel our helplessness to win Catholics of America to the world-wide cause of Christ, were it not for the gratifying and ever-extending influence of our American priests.—Bishop James Anthony Walsh.

Our note pages on men and things missionary

Editors Go East—

An interesting aftermath of the Manila Congress is the comment on mission lands of the Far East made by writers from America who were given the opportunity to glimpse the Orient as they journeyed to and from the Philippines.

Monsignor Matthew Smith has regaled us for weeks in true journalistic style, in his special column of "Listening In," which appears in the *Denver Register*. There have been others.

Particularly worthy of attention are Father Gillis' impressions of China and Japan in the April *Catholic World*. He ends by pointing out the importance of an awakening in China.

"What China needs is not Buddha's or any one else's Nirvana, not the shutting of the eyes in opiate slumber, but an awakening. . . . She needs to hear and to heed the cry of the Jewish prophets and John the Baptist '*Surge qui dormis.*' 'Arise thou who sleepest.' She needs a new philosophy of life, a new religion. . . . China needs a stand-up religion, an eyes-open religion. China needs the Gospel. If she gets it, the future of the Orient, perhaps even of the world, may be in her hands. . . . The Gospel will be her salvation naturally as well as supernaturally. Perhaps that is the dominant conclusion to be drawn from a visit to the Orient."

Guide Book Honors—

So far as we know, first Maryknoll honors for appearing in a guide book go to the Maryknoll Sisters at Mercy Hospital, Shanghai. An 80 page work entitled "*A Guide to Catholic Shanghai*" has just come off the press, and we find the Sisters featured in photo and text on pages 64 and 65.

The guide brings out strikingly the relatively great strength which the Church enjoys in the city of Shanghai. The book is published by T'ou-sè-wè Press, the Jesuit printery in this greatest city of China.

Mercy Hospital, the guide reminds us, was built through the zeal and charity of Mr. Lo Pa Hong. It opened July 16, 1935, and is the first hospital in China devoted exclusively to the treatment

BECOME A MARYKNOLL PERPETUAL MEMBER AND SHARE IN

of mental diseases. The establishment includes a large church accommodating 1,500; four buildings to the right for men, cared for by eight Brothers of Charity and 28 nurses; and four buildings to the left for women, cared for by ten Maryknoll Sisters, twelve Chinese nurses and thirty helpers. There are six doctors on the hospital staff.

From the Japanese Foreign Office—

Speaking for Mr. Arita, the Japanese Minister of Foreign Affairs, Mr. Okamoto of the Foreign Office staff ably outlined to a gathering of Japanese Catholics in Tokyo, on the occasion of the pilgrimage to Manila, the world mission of the Catholic Church.

"In the conflict of opposing ideas," he said, "which is at the present moment troubling the minds of men, the world appreciates the advantage of a comprehensive doctrine which, like that of the Catholic Church, may be a solid guide in the intellectual life of mankind and serve to bring into harmony different races and peoples."

Cincinnati in China—

Halfway up the Yangtze, in Central China, is Wuchang, mission center of the Franciscans of the Cincinnati Province. Bishop Espelage, who is their head, has invited the assistance of three

With Eternal Value

A suggestion for a memorial to perpetuate the memory of a loved one: a student's room in the Maryknoll Seminary, \$500.

American Sisterhoods, two of which are also from Cincinnati. They are the Sisters of Charity of Mt. St. Joseph on the Ohio, and the Sisters of Notre Dame de Namur of the Cincinnati Province.

Cincinnati has always been kind to Maryknoll, both through its generous and great-visioned Archbishop and through its priests and people. The numerous vocations from Cincinnati and vicinity, both for Maryknoll and for other communities in the mission field, are the best guarantees that the apostolic spirit there will continue to grow and throb with vigor.

Maryknoller in Louisiana—

We consider Bishop Jeanmard, of Lafayette, Louisiana, a Maryknoller. He has followed our work for years, and a month seldom passes without a letter from him. His apostolic heart speaks in his recent mission pastoral, from which we quote in part.

"The charity of Christ embraces all men; He shed His blood that all men might be saved. If the saving grace of this universal redemption has not yet

been applied to all souls; if it is in any way limited and circumscribed in its effects, it is due solely to the limitations and shortcomings of the human agencies which Christ chose to make use of in the economy of salvation.

"This will of Christ to redeem all men could not, it is clear, remain purely theoretical and speculative. To make it practical, He instituted means of salvation which He committed to men, whom He chose and consecrated to distribute the graces of redemption and to continue to the end of time the work of His apostolate.

"You will note that this character of universality, to which your attention is called here, is emphasized in the very formula by which Christ commissioned His apostles: 'Going, therefore, teach ye all nations. . .'

"This is but one of the many texts in which Christ makes known to us His will that all men should 'be saved and come to a knowledge of the truth.' It is for us to see to it that it does not remain a dead letter. Indeed, if Christian perfection consists in conforming our thoughts, sentiments and will to the thoughts and will of Christ, how can we remain indifferent to the sad lot of the multitudes, at home as well as in foreign lands, who are deprived in whole or in part of the blessings of His universal redemption?"



His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia and Papal Legate to the Thirty-third International Eucharistic Congress, guest of honor at a dinner given by General Senjuro Hayashi, Prime Minister of Japan at his official residence in Tokyo. Bishop O'Hara of Savannah is second from the left in the photograph, and Archbishop Mitty of San Francisco is second to the left of the Cardinal.

10,000 MASSES OFFERED YEARLY BY MARYKNOLL PRIESTS.

THE MARYKNOLL SISTERS

Sister Mary Missionary How Do Your Gardens Grow?



ONS ago, when we were very, very young and spring came around, knocking at our attention with the rap of a woodpecker, calling for our notice with the high, sweet treble of the frogs, life outside became suddenly very interesting. Something stirred within us, and without reflection, without analysis, we responded. In no uncertain tones we demanded a bucket and a shovel and proclaimed to a waking world, "Wan go deeg!" And, in almost every case, we won; we went and we "deeged."

Ever since April signaled the crocuses to poke their merry noses up through the Motherhouse lawn and out into the spring sunshine, Sister Mary Missionary has wheedled every spare minute from Father Time and gone out into the garden, trowel in hand.

There are so many reasons why Sisters who are already overburdened with class and office work find an extra minute here and there to spend upon the soil. There is still that natural tendency to "wan go deeg." Besides, gardening is a delightful business, it is good exercise, it is provocative of thought and yet restful for the mind—and it wouldn't be done if Sister Mary Missionary didn't do it.

Then, there are many things to be learned in a garden, where seeds are full of parables; buds, of hope; and each form of life teaches its lesson.

Flowers are so arranged that some are always blooming. After the courageous crocuses have opened the season, hyacinths follow; then, daffodils and tulips, and the creeping phlox, spilling its pink tide down tiny hills and baby boulders. Iris and delphinium follow. And then, with June, come the roses.

Gladioluses are season's guests and stay the summer through. Dahlias take their turn in the late summer and autumn; chrysanthemums remain to brave the fall's first frost.

Reeled off like this from the tip of a pen, it sounds so simple. But it takes a mite of planning to get over a thou-

sand gladiolus corms into the ground at the proper time and "to put out" two hundred peony tubers when sun and soil shout "Just so!" And it requires more than a bit of patience to defend the fifty rose bushes against their arch enemies, aphs and mold, and to make and maintain defenses against those



Give fools their gold, and knaves their power;
Let fortune's bubbles rise and fall;
Who sows a field, or trains a flower,
Or plants a tree, is more than all.

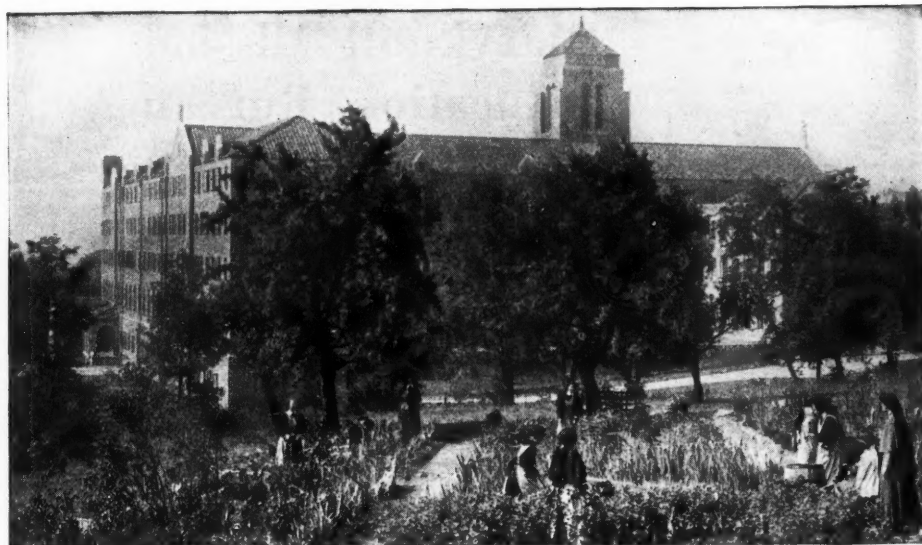
—Whittier

FIVE HUNDRED AND THIRTY-NINE MARYKNOLL SISTERS DEPEND ON THE GENEROSITY

Right: Our Lady's Garden where the Postulants are initiated into the mysteries (and miseries?) of gardening.

Center: Maryknoll Gladioluses that took prizes at the Metropolitan Gladiolus Show.

Below: The garden in the Motherhouse courtyard.



wily and winsome little gangsters, the rabbits.

But—why gardening—why a garden—for one so busy as Sister Mary Missionary? Couldn't she take her recreation in some milder form? And couldn't she catch the significance of "Behold the sower went forth to sow"—without this rather elaborate object lesson? In order to grasp the wealth of meaning in "Behold the lilies of the field . . ." one doesn't have to grow gladioluses which take prizes in the Metropolitan Gladiolus Show. Why all this gardening then?

The explanation lies in a name, a name with which one of the gardens has been baptized, "Our Lady's Garden," where flowers are planted and tended and gathered for the altar of the Lady's Son.

The treasure hidden in a field is brought to Light.

—S. J. M.

Maryknoll Sisters—

is the popular designation of the Foreign Mission Sisters of St. Dominic, Inc. (legal title). In its origin the community goes back to the early days of Maryknoll. The Holy See gave its final approval in 1920. Mother Mary Joseph is the Mother General, heading the present body of 455 professed Sisters, 59 novices, and 16 postulants. There are 246 Sisters in overseas mission work, 46 working among Orientals in America, and 73 are engaged by the Mary-

knoll Fathers in administration work and in domestic work in their seminaries.

Central Addresses—

Motherhouse and administration: *Maryknoll, N. Y.*

Pacific Coast: 425 South Boyle Ave., *Los Angeles, Calif.*

South China: 103 Austin Road, *Kowloon, Hong Kong.*

Shanghai, China: *Mercy Hospital, Pei Chiao, Near Ming Hong.*

Manchukuo: *Tenshudo, Dairen, Manchukuo.*

Korea: 257 Sangsukuri, *Tenshudo, Heijo, Korea.*

Philippines: *St. Mary's Hall, Manila, P. I.*

Hawaii: 1722 Dole St., *Honolulu.*

At the Cloister

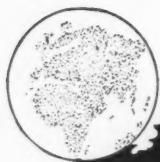
MARYKNOLL'S Cloistered Sisters have an established record of praise for their skill in the making of HOSTS. Fresh Altar Breads are baked, cut and packed daily for mailing to Churches and Convents anywhere within a radius of 300 miles from Maryknoll.

A nominal charge for Hosts forms the chief source of revenue for the Cloister. Further patronage is solicited.

For information address:
*The Maryknoll Cloister,
Maryknoll, N. Y.*



OF AMERICAN CATHOLICS FOR SUPPORT. WILL YOU SPONSOR ONE FOR ONE DAY?



Maryknoll Mission Education Bureau



After the Summer Vacation Schools What?

THERE has been much said and done concerning Vacation Schools of Christian Doctrine for children not favored with Catholic educational environment during the school year. Enterprising and generous people, both lay and religious, have entered wholeheartedly into this phase of Catholic Action. The marked success of the schools may be further increased by providing the pupils with some permanent religious educational contact during the remainder of the year. In this regard, we offer a practical suggestion: Interest the children of your Vacation School in missions in general and in the Maryknoll Juniors in particular.

When your task comes to an end with the closing of the vacation season, let us assist you to continue the influence of your religious instruction. The Maryknoll Juniors were founded under the leadership of Father Chin to help educate children in a religious and missionary way. Father Chin makes individual contact monthly with his Maryknoll Juniors through the free distribution of THE MARYKNOLL JUNIOR and other literature, through puzzle and various other contests, and in other ways.

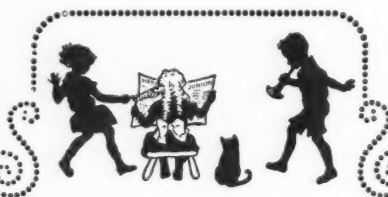
We invite you to employ the coupon on this

MARYKNOLL MISSION EDUCATION BUREAU

Designed to meet your mission promotion problems.

- Literature Section—**
offers Mission books and pamphlets. Write for our complete price lists.
- Press Section—**
provides Catholic newspapers and magazines with mission copy and photographs.
- Entertainment and Lecture Section—**
offers some twenty-five plays, mission movies and stereopticon lectures. Write for catalogue.
- School Section—**
is at the service of all primary and secondary school teachers. Father Chin who heads this section endeavors to interest the children in missions through the Maryknoll Junior Club and our young folks' magazine, *The Maryknoll Junior*.
- Reference and Research Service—**
will provide you with bibliographies, subject reading references, statistics, photos and general mission information.

page, even though at present you may not be able to use our offer. Father Chin will be glad to answer all your inquiries.



DATE

Dear Father Chin,

As a possible means of continuing the benefits of my religious instruction after Vacation School has closed, I would appreciate an introduction to the organization and activities of your Maryknoll Juniors. Please send me sample literature.

MY NAME

MY ADDRESS

SUMMER VACATION SCHOOL

Mission Pamphleteering

WHILE some men do good writing pamphlets, Eugene P. Willging, Librarian of St. Thomas College, Scranton, and a specialist in library science, is doing a great deal of good writing about pamphlets. He has compiled a catalogue of over 1,500 American Catholic pamphlets, among which we find a good number with mission themes, some of which but for Mr. Willging would have remained generally unknown.

In an article in the Catholic press, Mr. Willging has emphasized the efficacy of pamphlets in what he calls "the silent apostolate." We are particularly struck by words of Monsignor John M. Wolfe, of Dubuque, which Mr. Willging quotes in his catalogue.

"The pamphlet is the most effective instrument of propaganda in the modern world," says Monsignor Wolfe. "If she would use this means of conveying ideas and suggestions, the Catholic Church could easily become the most successful of propagandists."

"Leon Trotsky, the one-man brain trust of modern Communism, who at

this moment is near our own borders in Mexico, is the greatest pamphlet propagandist for the United Front. The rapid spread of Communism is the direct result of pamphlet propaganda spread to doubtful and unsatisfied people. What Kerensky, Lenin, Stalin, and Marx could

WHEN YOU HAVE FINISHED YOUR ROSARY ADD ONE OUR

never have achieved with gunfire is today being accomplished by the written word of Trotsky.

"Just as many in the privacy of their own homes listen in on Catholic broadcasts, so many who otherwise would refuse a large book because of possible attention and criticism find it pleasing to carry with them, for spare time reading, an unobtrusive pamphlet.

"Either for critical or constructive reasons, the pamphlet reader becomes a pamphleteer. He wants others to know about the subject in which he is interested; therefore, he gets behind the movement and tries to awaken others from their lethargy. Whether he wills it or not, this rearranges the thinking and feeling of the reader."

We cite the above in the hope that many, who are interested in promoting the cause of missions, will recognize the great possibilities in a distribution of selections from the Maryknoll Pamphlet Library. Try carrying a few small pamphlets in your pocket; hand them out as you meet likely converts to the mission cause. Making mission friends through conviction born of pamphlet facts is much easier than asking for mission alms. It is a handy method for educating to missions.

Book Review

Sacred Heart Manual. The Spirit of the First Friday. By Rev. Irenaeus Schoenherr, O.F.M. New York: Catholic Book Publishing Company. 85¢.

Part One of the *Sacred Heart Manual* presents a series of instructions for the first Friday of each month of the year. For the November instruction, the author selects the zeal of the Sacred Heart as a model for our missionary spirit. A practical application suggests, besides personal sanctification, cooperation with the Apostleship of Prayer and the Society for the Propagation of the Faith.

Part Two of the book comprises prayers to the Sacred Heart, and *Part Three* offers general devotions for all ordinary occasions.

The *Sacred Heart Manual* is bound in convenient size, contains 260 pages, and is illustrated in color.

Complete List of Maryknoll Pamphlets

Mission Countries

Christ in China.
Christ in Korea.
Christ in the Philippines.
42 Days Among Chinese Out-laws.
10,000 Questions about China.
The Case for Catholic China.
Father Burns Among Manchu Bandits.

Mission Problems

Chinese Apostles.
Maryknoll Among Chinese Lepers.
Marriage in Manchu-Land.

Missions, Medicine and Maryknoll.

Native Sisters in the Orient.
Schools in China.
The Chinese Seminarian.

Miscellaneous

Ah Hoy, His Brother . . . His Boat.
Maryknoll on the March.
Novena to St. Francis Xavier.
Secrets of Chinatown.
Shall I Be a Maryknoll Sister?
Shall I Be a Maryknoller?
The Maryknoll Story.

Price: 5¢ each, \$4 a hundred

Order from

THE MARYKNOLL FATHERS
Maryknoll New York



Plays in the Summer Time

Instructors in Vacation Schools, Camps, Playgrounds and of Boy and Girl Scout Troops, will find the following plays a helpful addition to the entertainment program.

For Boys

The Dragon Conquered
4 copies for \$1.

The Spirit of the River
4 copies for \$1.

For Greater Glory
3 copies for 50¢

For Mixed Casts

Flower of the Iroquois
3 copies for \$1.

Ruth
4 copies for \$1.

A La Masque
4 copies for \$1.

The Confidante of Mary
4 copies for \$1.

Popping the Question
4 copies for \$1.

Fairy Plays

Princess Moonlight
4 copies for \$1.

The Awakening of Beauty
4 copies for \$1.

The Magic Mirror
4 copies for \$1.

For Small Children

Playtime in Goa
5 copies for \$1.

The Bargain
2 copies for 30¢

Mysteries of the Rosary
4 copies for \$1.

The Christ Child's Birthday Party (For Boys)
4 copies for 50¢

When Mary Came to the Temple School (For Girls)
4 copies for 50¢

For further information send for our catalogue.

THE MARYKNOLL PLAY LIBRARY Maryknoll P. O., New York

FATHER AND THREE HAIL MARYS FOR ALL MISSIONERS.



Maryknoll Juniors follow the travel route of Maryknoll Missioners departing for the Orient and keep in touch with them after they reach the missions, by prayers and sacrifices. You are invited to do the same by solving the Puzzle below and filling out the Maryknoll Junior Enrollment Blank at the bottom of this page.

Can you find your way to five Maryknoll mission countries? Start at one of the letters which leads from the circle, spell out the country, and continue from that country to the next.



You may not go over any route twice, but you may go to any letter any number of times. If the letter you choose does not take you to the five countries, begin over with another letter. Send your solution to Father Chin, Maryknoll, N. Y.

Date

Dear Father Chin,

I wish to be enrolled as a member of the MARYKNOLL JUNIOR CLUB for one year.

MY NAME

ADDRESS

AGE SCHOOL





CAMP VENARD

Located at "Maryknoll," Clark's Summit, Pa., 1400 feet above sea level, and 135 acres in extent, in the hill country of northeastern Pennsylvania.

SEASON

Saturday, June 26th to Saturday, August 21st.



RATES

\$15.00 a week; 4 weeks, \$55.00; the season, \$110.00. (A registration fee of \$10 is required. This is credited to the camper's bill.)



REQUIREMENTS



Each boy should be provided with 3 blankets, sheets, and pillowcases; equipment for tennis, baseball, and swimming; clothing for roughing it at Camp and on hikes.

ACTIVITIES



Swimming, baseball, tennis, handball, boxing, basketball and games (in the gym in inclement weather), fishing and hiking. Special features are hay rides, over-night nikes, campfires, lantern games, and an occasional movie. A most enjoyable experience is the four-day canoe hike on the Susquehanna where it has cut its way through the wild and rugged country of northern Pennsylvania and New York.



ACCOMMODATIONS



The boys sleep in spring beds under army pyramidal tents erected on wooden platforms which are raised above the ground. Meals are served indoors and are prepared under the direction of the Maryknoll Sisters. The camp is supervised by a Maryknoll Father, assisted by a group of seminarians as counsellors. A special Mass is offered daily in the college chapel at 7:30 for the convenience of the campers.



For further information address:
THE CAMP DIRECTOR
"Maryknoll," Clark's Summit, Pa.

A CATHOLIC CAMP FOR BOYS

Speedway to the ORIENT



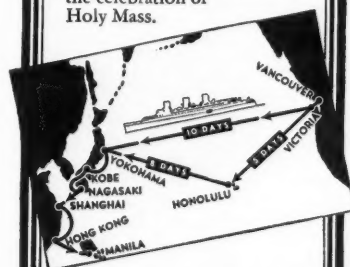
ROUND-TRIP REDUCTIONS

Special Summer rates go into effect May 15. Round trip to Yokohama, \$256 up Tourist Class; \$456 up First Class. Similar reductions to other ports.

10 DAYS TO YOKOHAMA

Go direct from Vancouver and Victoria in 10 days by *Empress of Asia* or *Empress of Russia*. Only 3 more days via Hawaii by *Empress of Japan* (fastest ship on the Pacific) or *Empress of Canada*. Connect at Honolulu from California ports. Low round-trip fares include passage from and to Seattle.

• Facilities are available for the celebration of Holy Mass.



Canadian Pacific

For rates and sailings, see YOUR TRAVEL AGENT or Canadian Pacific: New York, Chicago, San Francisco, 38 other cities in U. S. and Canada.

Fare To Asia—

Fare to Asia

and

..... **THEN**

.....

SPONSOR a Missioner. Pray for him, pay for him, and you will share his fruits.

One dollar will support a missioner for one day. Our Support-A-Missioner Dime Cards make it easy to save ten Dimes. Use the coupon on page 185.

THE MARYKNOLL FATHERS

Maryknoll, N. Y.



